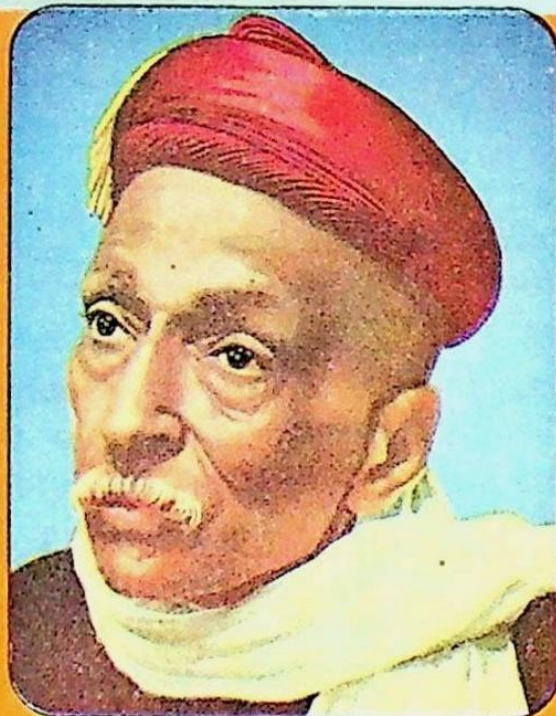




4/97

PATHWAY TO GOD

A QUARTERLY JOURNAL OF SPIRITUAL LIFE
DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

Vol. XXXI

APRIL - JUNE 1997

No. 3



Academy of Comparative Philosophy & Religion, BELGAUM.

Visitor's Observations

SHRI VIRAJESHWARA SWAMIJI

Guhashrama Cave Temple Hulimau,
Bannerghatta Road, Bangalore-76.

We are very much impressed by seeing this institution. It has been well maintained, has a very good library with wide readership and has dedicated a separate room for individual meditation and a large lecture hall. All the arrangements are very good and are pleasant with courtesy of the management as well. We all wish a tremendous growth of this institution in the spiritual path in imparting real wisdom to the people. With me are also Advocate Pralaykalmatt, Mr. A. K. Sing, Conservator of Forests, Mr. Danappa, Mr. Krishnamurthy and Mr. Ramana.

12-12-1996

☐ ☐

PARAM POOJYA SWAMI VIDYANAND

Plot No, 7, 'Soham Bunglow' Rajpath Co-Op. Housing,
Ramkrishna Paramhansa Nagar Opposite Vanaj Engg. Co.
Poud Road, Kothrud - Pune - 411 039.

I have no words to express my happiness that I experienced on visiting this place to-day. In a sense I am very close to the philosophy taught by Gurudev. Even more, I am a sadhak whose inner experiences are as if directed by Gurudev. I am too grateful to this and also to the present trustees. My spiritual life was started from this place and I got this chance to offer the flower of my spiritual life to my beloved Shri Gurudev.

10-2-1997.

☐ ☐



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PATHWAY TO GOD

A Quarterly Journal of Spiritual Life,
 Devoted to Religion, Philosophy,
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April-June, 1997

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life, Devoted to Religion,
Philosophy, Mysticism & Science of Yoga.)
Vol. XXXI, No. 3, April-June 1997

Editor :
Shri P. D. Dharwarkar
B.Sc., C.Eng. F.I.E.,
M.A.S.C.E.
Phone 30701

Prayer

for Blessings

- १) ॐ सहनाववतु । सह नौ भुनक्तु । सहवीर्यं करवा वहै ।
तेजस्विनावधीतमस्तु । मा विद्विषा वहै।

Oh Lord, let both of us (The Guru & the disciple) be protected; Let both of us grow with nourishment, let both of us attain various capabilities & competence; let the learning of both of us shine with brilliance; let no ill feeling ever develop between us.

- २) ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो
बलमथो बलमिन्द्रियाणि च सर्वाणि ।

Oh Lord, let all the limbs of my body, the eyes, ears, speech etc. & the life force attain strength.

- ३) सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म
निराकरोत् । अनिराकरणमस्त्वं निराकरणं मे ऽ स्तु ।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि
सन्तु । ते मयि सन्तु ॥

Oh Lord, let me never find anything unacceptable in the description of the all-pervading Bramha given in Upanishads, nor the Bramha ever find me wanting & unacceptable. Let me be in close contact with Bramha & let Bramha be in constant communication with me. The duties & actions propounded in Upanishads as essential to constantly

attune oneself to the Bramha the Universal Self, light up my spirit & always reside in me.

४) ॐ वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठित

माविरावीर्म एधि ।

वेदस्य न आणीस्थः श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान्

संदधामि । ऋतुं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।

तद्वत्कारमवतु । अवतु मामवतु वत्कारमवतु वत्कारम् ।

ॐ शांतिः । शांतिः । शांतिः ॥

Let my speech rise from the depths of my mind. Let my mind be one with my speech. Let there be no confusion (like the mind thinks one thing & the speech expresses another) Let me not belittle what is in Vedas. Let me not deride what I hear (from the mouth by Guru)

Let me be able to hold together (in my mind) day & night, whatever I study.

Let my speech express the universal truth. Let me speak the truth (always) Let the Lord protect me; Let the Lord protect my teacher (the Guru); Let the Lord protect both of us. (Let the Lord remove all hindrances in the process of study.) and let there be peace (to encourage the studies)



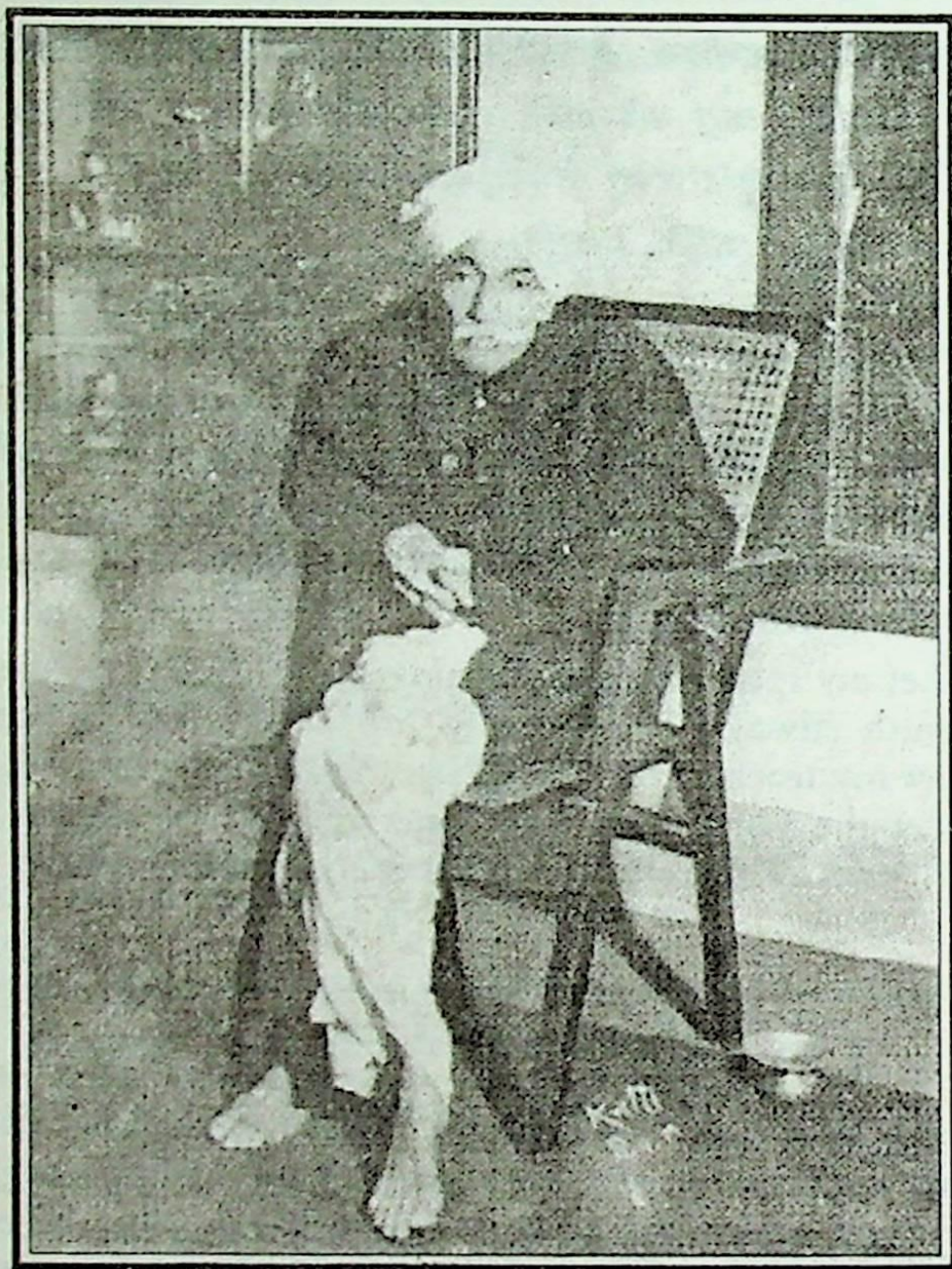
Religion and Science

Of Religion, we must remember that amid its 'many errors' and corruptions, it has arrested and diffused a supreme verity. And now observe that all along, the agent which has effected the purification has been science. Religion ignores its immense debt to Science; Science hardly knows how much Religion owes to it. The vice of each has in all times been its incompleteness. As they reach their final forms, they will come into entire harmony.

- Gurudeo Ranade in "Satsang"

SHRI GURUDEO DR. R. D. RANADE,

M.A., D.Litt.



Birth :
Jamkhāndi
3-7-1886



Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudeo.....

... It is because there is that Self, that supreme entity at the back of all experiences, sensuous or supersensuous, that all these interchanges can and do take place

(Pathway to God in Kannada Literature P. 221)

"The mystic may be a philosopher, but is not necessarily so. His mystical experience is sufficient for his own elevation into Divinity, but if he philosophises, he may raise the thinking humanity into Divine Kingdom of Ends"

(Mysticism in Maharashtra P. 494)

A Great man's work really constitutes his autobiography.

(The conception of Spiritual Life in Mahatma Gandhi and Hindi Saints P. 162)

These God-realisers, constitute a blessed community and on account of their intense Love for afflicted mankind, they live only for its benefaction and betterment proclaiming from Pole to Pole, like a rumbling cloud, the Eternal Gospel of God from everlasting to everlasting.

The highest stage is that of bliss and intelligence together. *Cit* and *Ananda* will go hand in hand and all this proceeds from the realisation of Self. This is the highest liberation, there being no conflict between contemplation and beatific life.

(Vedas as culmination of Indian thought - P. 176.)

EDITORIAL

Spiritualism and Money Power

Our ancient seers built up the structure of the original society on two principles viz. १) आत्मवत् सर्व भूतेषु । i.e. see yourself in all beings or treat others as you would like to be treated by them. २) ईशावास्य इदं सर्वं । मा गृधः कस्यस्वित् धनम् Whatever exists in this world belongs to the Almighty God. Do not desire for what belongs to others. The details of Varna-ashram-dharm & of Manusmriti were structured on these two main principles which ensure equality of all men and respect for all beings or all forms of life, which we now call 'The Environment'. There is no mention nor any room for untouchability or birth-related casteism in the scriptures. Such a healthy society existed in our country, probably till the end of Mahabharat period or a couple of hundred years after that i.e. around 5000 years ago.

Later on, the society underwent degradations & distortions of various nature. The result is to-day's society which is neither value-based nor with any ideals to look up to the future. The religious, ethical & spiritual values have declined and there is rise of money power, which is visible in every walk of life. Why has this happened? According to some scholars, this is due to the disappearance of the class of sages or ऋषी who used to live aloof from the society in forests, but were respected for their learning & wisdom by kings & commoners alike. They used to see

that the society runs on the right track. They were supposed to be in communion with the Divine Will and wielded the power even to punish wayward kings.

No other class of social scientists with a selfless and wider view of the social structure & who could command respect from the people came up to carry out remedies to eradicate the social ills that had crept in. The society is always in need of contemporary personages who mould their life & career, starting as a common man, into upright & successful men. The youth then find an urge to follow their examples, for moulding their own life. Till the time of independence and probably about 20 years after independence, the country had examples of such great upright men, who could be the guiding lights for the youth to follow. Presently, there is almost a total eclipse of such guiding lights.

Any number of lectures, speech & advice of fake men of short stature or tainted ones will neither appeal nor stir the common man into right action. All professions whether in the line of education, law, medicine, engineering, finance, business or industry are mostly tainted and there are no right examples before the youth to follow. Almost all the examples teach the youth how to have a tainted career and access to easy riches.

Is there any ray of hope in such a dismal situation? There is always hope for a man of action. Men of action choose their direction, make dedicated effort with faith in God & succeed. Such movements have to start from within the society & remain away from the Govt., power & pelf, if they have to succeed.

Pandurang Shastri Athawale, Nanaji Deshmukh of the Deendayal social research institute have set their goal to reconstruct the society & have succeeded to some extent. The Dnyan Prabodhini school of Pune have taken up the task of building nation-oriented citizens from the school-boy stage & their dedicated effort is showing success. These institutions are few & far in between. The gospel of these torch bearers has to spread far & wide. Knowledgeable & spiritually active persons and religious institutions are capable of making dedicated effort to rebuild the society. Religious & spiritual practices for individual upliftment, alone, will not serve the purpose. The message has to go to the younger generation. if the success of money power is to be arrested.

In the experience of Yogi Aravinda, power, wealth & sex are essentially Divine powers manifest on the physical plane & have the strongest attraction for the human Ego & Asura in man. Of the three, the wealth or money power has an edge over the other two, as in the present day world, especially in a country like ours with an immature democracy, the money power can buy the other two. Hence the lure of money power has increased. Even groups of gangsters aspire to get their bidding done even by the govt. departments, through money power.

Yogi Aravinda says "The seekers & keepers of wealth are more often become possessed rather than its possessors. For this reason, most spiritual disciplines insist on detachment and renunciation of all bondages of wealth & the egoistic desire for its possession. However, we should make efforts that it.

does not fall into hostile hands & those who possess, hold it as trustees & not possessors. They should be entirely selfless, entirely scrupulous, exact ethical & careful in detail as a good trustee. Do not look up to men because of their riches or allow yourself to be impressed by its show, power or influence. If you are free from money taint but without ascetic withdrawal, you will have a greater power to command the money for Divine work."

When Swami Vivekanand was in USA, he happened to tell Rockefeller that God has blessed him with so much wealth & that he should behave as a trustee of God and give it to those who are in need. Later, Rockefeller distributed his wealth in various trusts for public good and said "Now I am a happy man."

Similarly, when he met Sir Jamshedji Tata, on the ship when he was returning to India, he told him that instead of importing goods from other countries, we should develop basic technologies in our country for our people to learn and produce goods. Out of this conversation, rose the Indian Institute of Science at Bangalore with Tata's donations. Vivekanand had deputed sister Nivedita to help in planning the details on advice of Tata. Such is the influence of words of a man of active spiritualism & selfless service at heart. Throughout his life, Swami Vivekanand told "Serve the poor as your God."

The need to rebuild the society to curb the rot brought by Money Power & establish the basic values cannot be overemphasized.

□ □

Letter of Honour

Presented by

Academy of Comparative Philosophy and Religion

(founded by Gurudeo Dr. R. D. RANADE)

Gurudeo Mandir, Hindwadi,

Belgaum (Karnataka) India

To :

Hon'ble Prime Minister Shri. H. D. DEVEGOWDA

During His Visit to Gurudeo Mandir on 12th Jan. 1997.

Dear Hon'ble Prime Minister Shri. Devegowdaji, God speaks through the language of events. The event of your visit today is unique. A king in democracy is visiting the Philosopher and Saint in Eternity.

Your visit symbolizes the spiritual honour conferred on your worthy self, and our supreme National priority of secular spiritual concern in the conduct of our National Life.

The Divine event of your being placed at the supreme executive apex of our Nation, fulfils even the name Devegowda, the God-sent Executive. Pride crowns the joy for your historic distinction of being the first Kannadiga farmer to be entrusted with the control of the destiny of our great Nation.

Your faith and devotion to the one Universal God, your ultimate concern for the poor, your realism with supreme administrative skill, and your courage to walk on the path of vision for the welfare of the humankind.. have brought you so far, so high. They only will sustain you to deliver the golden events of the History in the making.

In our Academy's pursuit for One Religion, One World and One God, we confidently await for your historic role and achievements, making a holistically prosperous India, to lead the Global village into the enchanting era of the 21st century.

We pray and invoke Shri. Gurudeo to bless and strengthen you in your ensuing task ahead.

Presented by the Chairman Prof. N. R. Deshpande for and on behalf of the Board of Trustees of A.C.P.R., Gurudeo Mandir, Belgaum.

Bridal Mysticism of Women Saints

ABSTRACT

An attempt is made to explore the nature of God-Human relations as expressed in mystic terms where women are concerned. The investigation being whether God should be regarded the human counterpart as masculine or the human counterpart as feminine or as God being beyond any gender, as the Bridal Mysticism is discussed. This research paper will be pursued on the basis of a personal religious experience in my childhood.

PRECLUDE :

The word 'Mysticism' comes from a Greek root which means 'to close' as it is occult knowledge and sacred knowledge. A mystic mood is that which depicts the cry of the harassed for rest, the yearning of the finite for the infinite. It is a shifting of centre from without to within. It is a direct experience of the Absolute. Thus mysticism is a penetration of the mind by a consciousness of the Divine.

Some main types of mysticism are quoted by scholars and they are :

- (1) The Mysticism of Grace
- (2) The Mysticism of Love
- (3) Pantheistic Mysticism
- (4) Nature Mysticism
- (5) Sacramental Mysticism, and
- (6) Theosophical Mysticism.

These are neither mutually exclusive nor completely exhaustive.

One notices Mysticism love in the scholar Thiruppavai :

- a) Characteristics
- b) Efficacy of Prayer
- c) Attainment of God Similarity.

However one observes a touch of Sacramental Mysticism in Thiruppavai. More emphasis is laid on the point 'Mysticism Love' in this paper because of personal religious experience.

INTRODUCTION :

As mentioned in the title and brief description of the research paper, I wish to explore the nature of God-human relationships as expressed in mystic concepts. The investigation being whether God should be regarded the human counterpart as masculine or the human counterpart as feminine or as God being beyond any gender.

In this research paper I intend to be concerned with the images of female as reflected in some of the following women saints.

- (a) Vasuki of Tamilnad (1st Century A.D.) Sec. I
- (b) Andel of Tamilnad (8th Century A.D.) Sec. I
- (c) Mira Bai of North India (1482-1546) Sec. I/I
- (d) Laila Deb of Kashmir (14th Century A.D.) Sec I/I

Many of the Saints have depicted in some way as 'humans' (Dasscin) addressing to God. One of them Buber has also said the following : "Marriage can never be renewed except by that which is always the source of all true marriages that human beings reveal" the You "to one another".

SECTION I

(a) Vasuki¹ is discussed for her attitude that *'her husband was God himself'*. For instance, when on her death-bed she makes her husband Tiruvalluvar the following, "I had placed an oyster shell of water and a pin beside your food plate daily all these years. But I had never seen you use them. My soul will depart this mortal coil peacefully if I can know the need for your order". In reply, Tiruvalluver says. "My dear, the scriptures tell us we should not waste any food. If any crumb fell off at the time of serving, the pin was intended to pick it up and wash it in the oyster shell of water and add it on the food being consumed. But happily during all these years of serving, you had never spilled a single crumb and so there was no need for me to use the water and pin".

(b) Andel's² mysticism are mainly a 'Mysticism of Love' exactly understood from the following words of a Braja addressed to Lord Krishna at Brindavan. "Our souls are Thine for Thou are not the soul from which we come, and parting we come to find again the Home wherein we rest". Andel on the other hand considers God as her husband and prays constantly saying that, "I live only for him. I shall perish; only the hands of the Lord shall touch me. Destine us to a wedlock with the Lord".

(c) Mira-bai³ considers God as her intimate lover. Her devotional poems are expressed in terms of everyday sentiments of human love. For instance when she sings rapturously, "I love your face, enchanting one, I see your face and the World has become repulsive. My mind has been different since then". She writes, "If you are a tree, I will be perched on it. If you are a sea, I will be like a fish swimming in it" and then she swears "Even if you break relations my Lord, I will not break relations with you, with whom shall I connect".

(d) The poetess Laila Deb⁴ on the other hand is immersed in a total identification with God. This is clear when she asserts that "There is neither "Thou" nor "I", no object of contemplation, not even contemplation. It is only the All-Creator, who himself became lost in forgetfulness." The immersion invokes the great epigram of identification. One of them above all the Johannean, "I and the Father with one" - and the other one the doctrine of Sandilyar, "The All-embracing is my self in the inner heart". (Buber³ 132).

SECTION II :

I have discussed with reference to the women saints mentioned above, about the role one can envisage for the physical body as mystic union with God. The question being whether one can translate erotically couched experience from an immediately understood secular experience into a far less obvious religious contact. Also to further investigate whether certain psychological and sociological factors have influenced some women to delve into a mystical ecstasy for union with God or these mystical experiences are *independent* of these conditions.

Some for the investigation in few words are : "This is metaphysical and metapsychical fact of love which is merely accompanied by feelings of love" (Buber³ 75).

CONCLUSION :

All these women saints Vasuki, Andel, Mirabai, Laila Deb as one has seen, they have an attachment in forms of closer personal relationship. This can be put as follows :-

- (1) *Dasya* - asakti (Service)
- (2) *Sakhya-asakti* (friendship)

(3) *Vatsalya - asakti* (Child crying for the moon)

(4) *Kanta - asakti* (refer Andel)

At the end, one realises that GOD appears to be the most persistent and pervasive coerce of human existences.

One notes that the intertwining experiences are surprising and happy.

List of Publications

- (1) 'The Quest' - Dr. F. Bharucha.
(Pathway to God, October, 1980)
- (2) "The Living Faith" - Dr. F. Bharucha.
(St. Paul Publication).
- (3) I and Thou - Martin Baber
(Charles Scribner's son).
- (4) (a) "Mysticism of Sri Andel (Research paper)
(b) Andel - translated by P. S. Sundaram.
(c) Antal - Vidya Dehejia.
- (5) Bhakti Movements - by A. Subramaniam.
- (6) Medieval Bhakti Movements in India.
Edit. W. N. Bhattacharya

- Dr. (Ms.) Filita Bharucha

Churchgate Mansion Flat No. 10, 1st Floor
A-Road, Churchgate Mumbai 400020.



When the Spiritual Power descends and envelops, the whole Universe appear to be full of Power, Peace and Joy.

- Gurudeo Ranade

Śruti-sāra-samuddharaṇā of Tōtakācārya

श्रीतोडकाचार्यविरचितं श्रुतिसारसमुद्धरणम् ।

(Continued from last issue)

PART IX

(139)

विकृतिर्यदि नास्ति पृथक् प्रकृते -

न घटेत भिदाऽप्यभिधाप्रभृतेः ।

इति धीर्विफला तव येन जनै

र्विविदे नयनेन मृदाद्यभिदा ॥

Your imagination that if the effect is not different from the cause, the difference concerning name etc. is not possible is futile. Because the non-difference (of the effect such as pot etc.) from clay etc. is directly known to the people.

When some fact is ascertained perceptually, no logic can disprove it. That an effect such as pot is essentially non-different from its cause, clay is directly seen in this world. So the efforts *Vaiśeṣikas* are making to show the difference between cause and effect are in vain. Further, what is established through perception (*pratyakṣa*) which is the foremost among the valid means of knowledge (*pramāṇa*). is unquestionable as far as the empirical things are concerned. It is only when something is beyond the range of perception that one can go to other valid means of knowledge like inference etc.

(140)

ननु रूपमथो अपि कार्यमथो
अभिधाऽपि नटस्य पृथग्विदिता ।
न पृथक्त्वमुपैति नटः किमिति
प्रतिवाच्यमवश्यमिदं कुशलैः ॥

The form, the purpose and the name of an actor (when on the stage) are different. Yet, why does the actor not become different ? Those well-versed in logic should reply to this.

If we go by the logic of the *Vaiśeṣikas* that the difference in name, form and purpose makes an effect really different from the cause, we have to accept an actor who has assumed a different name and form for the purpose of performing on the stage as totally different from what he was earlier. But it is absurd to imagine anything of that kind. Because, for instance, an actor playing the role of Śrī Rāma on the stage does not really become so. We are sure about this even while watching his performance.

(141)

असतो न कथञ्चन जन्म भवे -
तदसत्त्वत एव खपुष्पमिव ।
न सतोऽस्ति भवः पुरतोऽपि भवा -
द्यत आत्मवदेव सदेष्टमिति ॥

The birth of what is non-existent is not possible, because it is indeed non-existent like sky-flower. The creation of what is existent is not possible either, because it exists already and is always accepted like the self.

The theory of causation propounded by the *Vaisesikas* is known as *asat-kārya-vāda* or *ārambha-vāda*. According to this theory the effect is not pre-existent in the cause before its

production. In other words, the effect begins to exist only after it is born. As against this, the Sāṅkhyas advocate the view known as *sat-kārya-vāda* or *parināma-vāda* according to which the effect is already existent in the cause before it is actually produced. For Sāṅkhyas nothing is born *de novo* and thus the causation is nothing but transformation (*parināma*) of the cause into the form of an effect. Śrī Toṭaka rejects both these views as unintelligible. Because, if the effect is totally non-existent like sky-flower (*kha-puṣpa*) it can never be born. If, on the contrary, the effect is already existent as per the Sāṅkhyas, it is meaningless to say that an effect is born, for, there can be birth (*bhava*) of what is existent like the Atman at all times.

(142)

कपिलासुरिपञ्चशिखादिमतं

परिगृह्य वदेद्यदि कश्चिदिदम् ।

न कदाचन जन्म वदामि सतः

प्रवदामि तु यच्छृणु तत्त्वमपि ॥

Somebody following the doctrine of Kapila, Āsurī, Pañcaśikha etc. may pronounce, "I never say there is birth for what is existent. But please listen to what I am going to say."

Kapila Āsurī, and Pañcaśikha mentioned above are the ancient Sāṅkhyas among whom Kapila is said to have been the founder of the Sāṅkhya system of Philosophy. Śrī Saṅkara mentions some of his views in the commentary on the Brahma-sūtra II i 1, while refuting the Sāṅkya theory that the so-called Pradhāna is the independent cause of this world. According to Iśvaraṛṣṇa's Sāṅkhyakārikā (70), Kapila handed over the Sāṅkhya system to Āsurī and Āsurī to Pañcaśikha.

(143) प्रकृतावविशिष्टतया यदभू -
दधुना तु तदेव विशेषयुतम् ।
निरवद्यमिदं प्रतिभाति मम
प्रवदात्र विरोधमवैषि यदि ॥

(Sāṅkhya :) What remained indistinct in the material cause is itself now possessed of distinct characteristic mark. This (view) appears to me to be flawless. Please point out if you find any fault here.

Sāṅkhya say that the cause contains the effect in the subtle form and what is called causation is the manifestation of what is latent in the cause as effect. For example, threads are fashioned into a cloth. The latter is unmanifest so long as it remains latent in its cause, viz. threads; but as a result of the activity of such causal agents as the shuttle, loom, weaver etc. its distinct mark (*viśeṣa*) becomes manifest and the cloth as such is known distinctly. Thus, contend the *Sāṅkhyas* the effect which is pre-existent in the cause is not actually born but is only manifest with the possession of its distinct mark on the causal operation. The distinct mark in case of cloth is its form which is obscured in the threads due to the form thereof. This obscuration vanishes on the causal operation and the form of the cloth becomes distinct and we say the cloth is produced. From what has been said so far it follows that the threads without the form of the cloth are the cause (*kāraṇa*) and with the form of cloth are the effect (*Kārya*).

(144)
सदयुज्यत येन गुणेन पुरा
प्रकृतौ स इहास्ति न वेति वद ।
यदि विद्यत एव पुरा प्रकृता
वधुनापि विशेषयुततत्त्वमसत् ॥

(Vedāntin :) Tell me whether the special property added to (the effect already) existent exists here in the material cause or not. If it exists in the material cause before the creation of the effect, then it is improper to say that the material cause possesses something special (in the state of the effect).

That the characteristic mark which remained obscured in the material cause becomes manifest on the causal operation and that is the effect is the *Sāṅkhya* theory. But this theory is wholly defective, says *Śrī Totaka*. He asks *Sāṅkhyas* whether this distinct mark with the manifestation of which the so-called effect is manifest is pre-existent in the cause or not. If it is, then it makes no sense in saying that with the possession of this characteristic mark the cause attains the state of the effect.

(145)

यदि नास्ति पुरा स गुणः प्रकृता -

वसदुद्भवनं भक्तोऽभिमतम् ।

जननेन च सत्त्वमुपात्तवतो

जनिमत्त्वत एव विनष्टिरपि ॥

In case, that distinct mark does not exist in the material cause before (the creation of the effect), you have to accept birth for what is non-existent. And what has come into existence with its birth will have destruction as well because of its artificiality.

The possibility of the second option that the distinct mark that makes the effect as such is not pre-existent in the cause is now denied. If, for instance, the distinct mark of the cloth i.e. its form does not pre-exist in the threads, then it amounts to saying that (what is non-existent comes into being. In addition, a thing which comes into being after being born

is assuredly artificial and hence will go to decay. Thus the above option leads *Sāṅkhyas* towards accepting the origination of what is non-existent (*asat*) and destruction of what is existent (*sat*). This is precisely what the *Vaisesika* theory of *Asat-kārya-vāda* means. On the above option, therefore, one can hardly see any difference between the theory of causation held by the *Sāṅkhyas* and that advocated by the *Vaiśeṣikas*. *Śrī Toṭaka* points out this in the very next śloka.

(146)

भवतोऽभिमतं परिहर्तुमिदं
न कथञ्चन शक्यत इत्यमुतः ।
कणभक्षमतेन समत्त्वमिदं
भवतोऽभिमतं शनैर्गमत् ॥

In no way can it be possible for you to get out of what you have accepted (above). Thus, gradually, this view of yours has landed into the domain of Vaiśeṣikas.

(147)

असतो भवनं नशनं च सतः
कणभोजिमतं विदितं कविभिः ।
उपपत्तिविरुद्धतया सुभृशं
तदभाणि मयाऽपि विरुद्धतया ॥

The *Vaiśeṣika* theory that there is birth for what is non-existent and destruction of what is existent is known to the learned as entirely opposed to reasoning. I too have declared that (theory) to be untenable.

How the *Vaiśeṣika* theory of causation cannot meet the demands of reasoning has been discussed in *Ślokas* 135-141.

(148)

प्रतिषिद्धमिदं कणभोजिमतं

हरिणापि समस्तगुरोर्गुरुणा ।

वचनेन तु नासत इत्यमुना

ब्रुवता च पृथातनयाय हितम् ॥

This *Vaiśeṣika* theory has been refuted also by Lord *Kṛṣṇa*, the preceptor of all preceptors by the words, "What is non-existent can never (come into existence)... .." while imparting friendly advice to Arjuna, the son of *Pr̥tha* (i.e. *Kuntī*).

Śrī Kṛṣṇa, in *Bhagavad-gītā*, says, "What is non-existent can never come into existence, and what is existent can never go out of existence." (II 16) Since an effect such as cloth is found coming into existence, it was never non-existent; nor will it ever cease to exist as it is very much existent at present.

(To be continued....)

- Dr. Mahesh Hampiholi

Kendriya Vidyalaya Donimalai 583 118



"Bande Mataram"

Many of us, utterly overcome by *Tamas* the dark and heavy Demon of Inertia, are saying now-a-days that it is impossible, that India is decayed, bloodless and lifeless, too weak ever to recover; that our race is doomed to extinction. It is a foolish and idle saying. No man or nation need be weak unless he chooses, no man or nation need perish unless he deliberately chooses extinction.

- Aurobindo in 1907.

The Person of Love :

(Continued from last issue)

The "Radical" Philosophy of Adidam or the Way of the Heart

Adi Da's Teaching is founded on the singleness that is evident in His own Divine Self-Realization. Adidam or the Way of the Heart is also known as the Way of "*Hridaya Advaitism*", or the "Heart-Way of Non-Dualism, or Non-'Different', or Non-Separate Truth". There is only God, only the Divine. All that appears is merely a transparent and non-binding modification of that single Divine Reality.

This Realization has made possible the sadhana in the Way of the Heart, which involves identification with or surrender to that Divinity via surrender to Adi Da as Sat-Guru. Thus, the practice of *Ishta-Guru-Bhakti* Yoga, or devotion to the Sat-Guru, is Adi Da's Gift and Calling to men and women. He offers to all the simplicity of direct relationship to the Living God through self-forgetting, self-surrendering, and self-transcending feeling-Contemplation of His bodily (human) Form, His Spiritual (and Always Blessing) Presence, and His Very (and Inherently Perfect) State.

However, the complementary principle of the Way of the Heart, which Adi Da calls "Self-understanding", is also necessary for there to be such self-surrender. The true, natural, or native Condition is always already Free, always already Happy. But men and women do not live as if this were so. We instead live on the basis of what Adi Da calls the "Self-

contraction". We continually presume separation and separateness. Based on this feeling of "dis-ease", this gesture of self-enclosure, we are involved in a search to ease our sense of dilemma, our "feeling bad", our awareness of a problem. We try to find solutions to the inherent anxiety that we are always experiencing. We are pinching ourselves unknowingly, and trying to find a way to ease the pain through every kind of consolation with money, sexuality, and food, or with Spiritual experiences. Adi Da stresses that there is no solution to this cycle, no remedy for our felt suffering. Instead, the suffering itself, the dilemma itself, must be understood. When we see that it is our own activity, our own gesture of separation, then we naturally are released from the gesture. When we see that we are pinching ourselves, we naturally let go of our self-imposed suffering. This self-understanding is the natural fruit of the practice of Adidam or the Way of the Heart. It is a Graceful Gift received by the devotee in the midst of the living relationship to Adi Da as Sat-Guru.

It is best to let Adi Da's Teaching speak for itself, for His Words bear with them the Siddhi or the Power of Liberation. The reader will find in the Teaching of the Way of the Heart a "radical" approach to the Divine, cutting to the root of all dilemma with the Wisdom of Divine Freedom. One will find that Adi Da has brought uniquely completing Wisdom to the Great Tradition, whereby all separation between the Divine and conditional phenomena has been undone in the Realization of the singleness of the Divine.

The first passage which we will present is an essay entitled : *What Is to Be Realized ?*

There is only the self-Existing and Self-Radiant Divine Being,

Who Is One. All beings and things and worlds are ultimately and Really only identical to That One, Who Is God, the Divine Person.

Only God is Alive as everyone and everything. All beings and things and worlds are arising as spontaneous transformations, or modifications, of That One. God eternally Transcends the world and all beings, and yet the world and all beings are nothing but God. It is a Great and Passionate Mystery.

The individual being, manifested as the body-mind, is only a transformation, or modification, of the Divine Person. Wherever or whenever there is a psycho-physical being, the Divine Being is Conscious as that limitation and feels Itself to be a particular being.

There is no internal self, or "soul", within and independent of the body-mind. The individual body-mind is a modification of, or play upon, the Infinite, Inherently Spiritual (or All-pervading), and Transcendental Divine Being. The body-mind itself, in its contraction, or recoil, from the universal pattern of relations suggests or implies the subjective internal self or independent "soul" idea. And once the body-mind, or independent self pattern, arises, it tends to persist, as a process of transformation, lifetime after lifetime, until there is Awakening to the Truth, and, ultimately, Translation into the Divine Self-Domain - the Divine Self-Condition of Love-Bliss Itself.

As you adapt and evolve and achieve Ecstasy in the Divine, you Realise your eternal inherence in That One and, ultimately, your Identity as That One. Such is Divine Enlightenment, Divine Liberation, or Divine Self-Realization. Therefore, Divine Enlightenment, Divine Liberation, Divine Self-Realization, or That Which is to be Realized, is not a form of "status" or egoic achievement in this world, the after-death world, or the next

lifetime, but It is the Condition of Love-Bliss, or Happiness, Which Transcends the body-mind, its experiences, its relations, and the world, even as the world continues.

The "being" that is Awakened to the Truth may abide simply as that Identity, excluding participation in the active pattern of the body-mind, its relations, and the world, and excluding as well the self-transcending gesture of Ecstasy in the Universal, or Total, Divine. Such is the disposition in the sixth stage of life. Just so, when you are only beginning to understand your circumstance in God, you may embrace the lesser disposition of abiding in a state of simple absorption in the Spirit-Presence of the Divine Being. Such conditional ecstasy characterizes fulfillment in the fourth stage of life and the fifth stage of life, and it arises when the separate and separative self, or body-mind, becomes contemplatively absorbed in the Divine Power that is experientially perceived by or within the body-mind itself. But in the Fullness of the seventh stage of life there is Most Perfect, total, and most profound acknowledgement that the total body-mind, all beings, and the total world of possibilities inhere in an eternal Condition of Inherently Perfect Identity with the Divine Being. Then there is no reaction either toward inwardness or toward release of conditional self through internal or external experience. The total body-mind and its conditions and relations are Realized to abide in inherent Identification with That One. Therefore, there is simple persistence as Divine Love-Bliss and Consciousness Itself, whatever arises. Every moment of experience is Realized to be equally and totally Profound. This continues, through all the acts and moments and transformations of the body-mind in Love-Bliss, until the body-mind and its experience are dissolved, passed away, or Outshined by the Self-Existing and Self-Radiant Divine Being.

The Living God, the Beloved of the beings, has, from Eternity, become a Great Sacrifice. The Self-Existing and Self-Radiant One has become the Process of all possibilities. Living beings are not merely the creatures or victims of God, created and set apart to suffer for some inexplicable reason. Living beings are the very Sacrifice of God. God is Alive as you. Your life is the creative ordeal to which God is eternally Submitted. You need only Realize the Living one and thus become capable of this Divine Sacrifice, which is an eternal creative ordeal of Love that leads, step by step, toward a Most Perfect Transformation. Once you transcend the illusion of your dark separate self and enter into the Divine Process, you will see clearly that the existence and destiny of the world and every being is the Fullness of Love-Bliss in an Inherently Perfect State that has become one with the Person and the Domain of the Divine.

This is My Testimony and My Confession. And it is the Culmination of the Testimonies and Confessions proclaimed by all the Adepts who have appeared to Serve mankind on Earth.

This next passage is from The Method of Siddhas, the earliest compilation of Discourses given by Adi Da. This passage is titled, "Your Suffering is Your Own Activity."

That which is called "realization", "liberation", "God-union", or whatever, gets represented to people in various symbolic forms, as something with lots of planes and worlds, colors, lights and visions, figures and forms, methods, universes, "inside" and "outside", going here, going there, distance, direction, shape. These are all conceptual communications, symbols, pictures for the mind. Fundamentally, they exploit your suffering, by motivating you to acquire whatever it is they represent or hide. True spiritual life is not a motivation to these symbols, a belief in them, nor even the acquisition of what they represent. True spiritual life is the

process in consciousness in which there is understanding, or recognition, of suffering, the present experience.

Where there is no suffering, that which stands out or becomes the obvious is called "heaven", "nirvana", "liberation", the "Self", "Brahman", "God", "God-union", "Truth", "Reality". When there is no dilemma, when Consciousness Itself ceases to take on form or become identical to form, this is what is called "liberation". The process that is involved is not one of search based on suffering. Ordinarily, if you suffer, you immediately seek to get free, and you attach yourself to all kinds of hopeful signs. But true life, or spiritual life, is the reverse of that. Ordinarily, you are seeking, pursuing forgetfulness from your suffering, your dilemma, your contraction, this separation, this unconsciousness. You pursue the absence of that in delight, enjoyment, distraction, search for perfection, search for all kinds of acquisitions, food, sex, money, good weather, lunch, until this whole process begins to become uninteresting. You try every resort, either by contemplation or by actual adventure. You look at every "movie" on the subject: You seek, until that whole movement in yourself, that whole reaction to your suffering, which is this search for the absence of suffering, begins to wind down. Now you begin to realize its hopelessness. The search begins to lose its ability to occupy you. It becomes less exotic, less fascinating, less hopeful. Some quality in consciousness begins to turn away from this whole process of seeking, this whole reaction to your suffering, and rests in the suffering itself. Even a vague disinterest in life's pleasures may come over you. You begin to realize that you are actually suffering, whereas before you were completely occupied with your seeking, and suffering wasn't really the object of your contemplation. It was just some vague "whatever". The search was what involved you. But now you begin to fall out of your search. You begin to live this suffering.

Suffering becomes your experience, your obsession. It completely absorbs you. It becomes the object of your meditation. Your actual state becomes absorbing-this rather than all the things to which you attached yourself to forget this, to get rid of this. Then you begin to see, in fact, your suffering, to re-cognize your suffering. You begin to see what your suffering is. That subtle sensation that is motivating your whole search becomes the thing that occupies you. You can no longer do anything about it. You see what suffering itself is, at this moment. You begin to see it precisely. It is present activity. You begin to re-cognize it, to know it again in consciousness. You see this contraction of your own state, moment to moment, this separation, this avoidance of relationship. You begin to see this more and more exactly, specifically. It becomes an overwhelming re-cognition, until that portion of yourself, that quality of yourself that enjoys the re-cognition, that is the intelligence of this re-cognition of suffering, becomes your intelligence, becomes the very quality of consciousness that you live with which you approach all experience moment to moment. Then, instead of simply suffering, you may enquire of the nature of this experiencing, moment to moment. You see beyond this contraction that is your suffering. And you begin to enjoy that which your chronic activity and state always prevent.

Your suffering is your own activity. It is something that you are doing moment to moment. It is a completely voluntary activity. You cognize it in the form of symptoms, which are the sense of separate existence, the mind of endless qualities, of differentiation, and the whole form of motion, of desire. You are always already living in these things, but their root, the source of it all, the thing whose form they are all reflecting, is this contraction, this separative act, this avoidance of relationship, which constantly "creates" the form in your living consciousness that you cognize as suffering.

Where it is re-cognized, known again, this activity and its symptoms cease to be the form of the living consciousness. Then what is always prevented by the usual state becomes the form of the living consciousness. Where there is unqualified relationship, where there is no contraction, where there is no separation, no avoidance, there is no differentiation, no necessary mind, no necessary desire, no identification with separate movement. Then the living consciousness falls into its own form, without effort.

Symbolically, this is called "knowing", or "cognizing", the One Divine Self. But in fact it is not possible to fix attention on the Divine Self. Your own Divine Nature, or Reality Itself, cannot become an object of attention. The actual process involves attention and re-cognition of this suffering, this contraction. Where suffering is thus "known", what it prevents is suddenly, spontaneously enjoyed-not as the "object" of enjoyment, but as the enjoyment itself. Then, prior to effort, motivation, or attention, there is only the Divine Self, Reality, the Heart. Where there is this re-cognition of suffering, the whole structure of experiences, concepts, searches, strategies, that is your ordinary life, your search, ceases to be obsessive or even particularly interesting. It loses its significance, its ability to qualify what always already is. This undistracted state, this natural enjoyment prior to the activity that is your suffering, is called "realization", "jnana", "understanding". It is the enjoyment of Reality, that is Reality, what is otherwise symbolized as God, the Masters, whatever. From the "point of view" of the Divine Self, the storybook "Masters" are of no more significance than a hamburger at McDonalds. The "Masters" are only more imagery that tends to fascinate and occupy the seeker, the one who is already suffering. But the search and the seeker are themselves of no real concern. They are already secondary, because the "seeker" is only a reaction to his or her own suffering. The

prior action, the thing that is really occupying and motivating every human being, is suffering itself.

The next excerpt is from chapter seven of Adi Da's Masterwork, *The Dawn Horse Testament*, entitled, "God Is The Deep of the world."

God Is Not The Maker of conditional Nature.

God is The Unconditional Nature (or Most Prior Condition) of conditional Nature.

God Is Not Merely The Cause of all causes and all effects.

God Is The Source and The Source-Condition of all causes and all effects.

God Is Not the Objective Source and Source-Condition of all causes and all effects.

God Is The (Perfectly) Subjective Source and Source-Condition (or Self-Condition) of all causes and all effects.

God Is Not Outside You.

God Is Not Within you.

God Is you (Perfectly Prior To Your Apparently objective conditional self, and Perfectly Prior To Your Apparently subjective conditional self, and, Therefore, Perfectly prior To Your Total, Complex, and Merely Apparent conditional self)....

Even Though God (As God) Merely Is (Always Already, or Inherently and Eternally Prior To cause and effect), the God-Seeking ego-"I" (or every human being whose Heart is self Contracted, and who, As A Result, Wants Toward "Ultimate" experience, knowledge, or belief) Characteristically Tries To Argue For experience Of, or knowledge Of, or belief In God (or The "Ultimate" Proposed To Be experienced, known, or believed In) By Appealing To The Logic Of cause and effect. Therefore, In their "Ultimate" Arguments For The "Ultimate", and In their (Necessarily, conditional) experiences, knowings, and believings

Attained In The Course Of their Seeking For The "Ultimate", the God-Seeking human egos Propose That God Is The Cause (and The Doer) Of everything, but, Even Though they (Necessarily, conditionally) experience, or know, or believe, these (Necessarily, conditionally) experiencing, or knowing, or believing egos Do Not Stand Free. They Only Cling To the (Necessarily, imperfect) conditional self and the (Necessarily, imperfect) worlds of the conditional self. Therefore, they Do Not Realize Real God (or The Perfect Itself) By Heart, Through self-Transcending Love-Communion, To The Inherently Most Perfect Degree Of Inherently Perfect Love-Bliss (Beyond All "Difference").

God Is The God (or The Truth and The Reality) of Consciousness Itself.

God Is The God (or The Truth and The Reality) Of Inherently Perfect Subjectivity.

God Is Not The God (or The Implicated Maker) of conditional Nature, Separate self, and All Objectivity.

God Is The God (or The Truth and The Reality) of Consciousness, Freedom, Love-Bliss, Being, and Oneness.

God Is Not The God (The Cause, The Doer, or Even The Victim) Of Un-Consciousness (or mere causes and effects).

Therefore, God Is Not The God Of Bondage, Un-Happiness, Death (or Separation), and "Difference".

God Is The Subject, Not The Object.

God Is The Inherent Unity Of Being.

God Is The Integrity, Not The Cause, Of the world.

God Is The True Source, The Very Context, The Real Substance, The Truth-Condition, The Very Reality, The Most Native Condition, and The Ultimate Self-Domain Of all conditions, all causes, and all effects, For all that appears Comes From God (but In God, and Only As God).

All "things" Are the media of all "things", but God Is Not The Maker, For God Is Like A Hidden Spring Within the water's world, and God Is Prior Even To Cause (and every cause), and God Is The Self-Domain Of Even every effect, and God Is The Being (Itself) Of all that appears.

Therefore, God Merely Is, and Is Is What Grants every appearance (every being, every thing, every condition, and every conditional process) The Sign Of Mystery, Love, Bliss, and Joy.

Yes, God Is The Deep Of the world, and The Heart Of every Would-Be "I".

We close this brief selection from Adi Da's Teaching with the Talk "The Divine Physics of Evolution", which describes the process of Divine Self-Realization, and the unique Gift that is the God-Man.

The human Spiritual Master is Divine Help to the advantage of those in like form. When one enters into right relationship with the Spiritual Master, changes happen in the literal physics of one's existence. I am not just talking about ideas. I am talking about literal transformations at the level of energy, at the level of the higher light of physics, at the level of mind beyond the physical limitations you now presume, at the level of the absolute Speed of ultimate Light. The transforming process is enacted in devotees in and through the Living Company of the Spiritual Master. The relationship between the Spiritual Master and the devotee is not a matter of conceptual symbolisms or emotional attachment to some extraordinary person. The true Guru-devotee relationship is real physics. Therefore, because they can make unique use of the Offering of that person's Company, it is to the special advantage of people when someone among them has gone through the real process of transformation that makes a Realizer-Guru of one or

another degree. And that advantage is unique in My case, because that process has Completed and Revealed the total cycle that becomes Divine Self-Realization.

Spiritual life has nothing to do with the childishness people tend to dramatize in relationship to the Spiritual Master. I criticize that childish, or dependent, approach more directly than most people do. Others are merely petulant about it, in the self-righteous mood of adolescence. But there are real reasons why both the childish and the adolescent approaches to the Spiritual Master are forms of destructive nonsense and must be overcome. However, the mature, sacrificial relationship to the Spiritual Master is absolutely Lawful and necessary. Those who object to that relationship might as well object to the relationship between the earth and the sun.

Most people are willing to sacrifice things, but not themselves. They are willing to pay cash, in other words, for a quick salvation. Such "religious consumerism" is an ancient ritual of worship, but it is false and futile. True worship is the sacrifice of your own body-mind in Truth, in the Living and transforming Company of the Spiritual Master. People absolutely resist that sacrifice because they know nothing about it. They are subhuman in their present level of adaptation. Sacrifice represents another stage of evolution for them. In their present actual, literal, psycho-physical condition they are incapable of it. They must be drawn out of that limited condition, and into another state of existence. And it is as far to go from where they are now to ultimate Divine Self-Realization as it is from the amoeba in the primal mud of the Earth to a human being. Everything, even the body, must change dramatically.

There is a profound difference between the condition of the

usual individual and the Condition of the fully Awakened individual. The difference is an inconceivable leap in evolution. But there is a real process for making that leap, and there is Help for it: the devotional relationship to Me, the Adept Spiritual Master. In other words, something in the physics of the universe makes it possible for a single apparent individual to pass through the entire affair of Divine Self-Realization, and then to bring others into the Sphere of the same Divinely Enlightened Existence, so that they may duplicate that Divine Condition. Therefore, just as the relationship to the Spiritual Master (of one or another degree) is the supreme Principle of Spiritual life in general, the relationship to Me is the Supreme Principle of the Way of the Heart.

True Spiritual life is not just a change in your mind. Much more than an inner awakening or a good feeling about everything must take place. The literal physics of your whole existence must change. The physical body and its energies must be literally transformed. Spiritual processes do not occur as a result of the subjective nonsense of vicarious belief and vicarious salvation that people usually associate with religion, as if real Awakening were just a matter of asking some silly question or going to a few lectures for the weekend. That is not Divine Enlightenment.

(to be continued....)

**- James Steinberg
& Other Devotees of Adi Da Samraj**
*The Adidam Pan-Communion 12040,
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There is greater possibility of Bhav being generated by devoting longer time to meditation, but once Bhav is created, there is no need of longer time. We cannot meditate unless the object of meditation is realised by us; but we cannot have realisation unless we meditate.

- Dr. R. D. Ranade

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(J. M. Kulkarni)
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Extract from the Proceedings of the meeting of the Board of Trustees of the A.C.P.R., Belgaum held at the Gurudeo Mandir Hindwadi Belgaum, on 02-02-1997 at 05-00 P.M.

RESOLUTION.

The members of the Board of Trustees of the A.C.P.R., Belgaum have known the news of the passing away of Revered Sri. R. P. Kulkarni, Athani on 25-01-1997, with grief and deep pain.

Revered Sri. R. P. Kulkarni was one of the very few surviving Senior most Sadhakas in Sri Gurudeo Sampradaya. He was a disciplined devotee with total commitment to the great mandates of his Guru. He was a great literary person with exceptional abilities to communicate through lectures and discourses. He did share his experiences and guided other Sadhakas in the Sampradaya.

We remember his great association with the A.C.P.R., Belgaum as a member on the Board of Trustees during the period from 1984 to 1988. We record our deep appreciation and gratitude towards his esteemed services to this institution.

In the passing away of Revered Sri. R. P. Kulkarni, the Sadhakas and the Devotees in Sri Gurudeo Sampradaya are left with an irreparable loss and void, likely to be felt for a long time.

We record and express our deep sense of loss and pray for eternal rest and peace to the great departed soul.

We convey our feelings to the bereaved family of late Sri. R. P. Kulkarni and offer our sincere condolences. We pray God for giving courage and strength to the members of the family in this moment of loss and grief.

Sd/-
(N. R. Deshpande)
Chairman

'Zoolatry and Dendrolatry In the Life of Gurudeo Ranade'

Social scientists of religion deal primarily with the analysis of 'Zoolatry' (worship of animals), and 'Dendrolatry' (worship of trees) of primitive people rather than that of great mystics of the world. One of the great mystics of the modern world is Sri Gurudeo Ranade who had reverential regard for his bewildering varieties of mystical (spiritual) experiences. The spiritual teacher of Gurudeo Ranade had directed him (Gurudeo Ranade) to regard his spiritual experience (vastu) as God. Some of the spiritual experiences of Gurudeo Ranade which reflect Zoolatry and Dendrolatry are recorded by Sri Laxman Bhadaji and Sri Parampoojya Padmasri Kakasaheb Karkhanis and other such prominent disciples of Nimbargi Sampradaya. Before proceeding to give the description of 'Zoolatry and Dendrolatry in the life of Sri Gurudeo Ranade' it may be noted that this article is concerned only about a few such recorded mystical experiences of Gurudeo Ranade. There may be some kind of overlapping between Zoolatry and Dendrolatry, which is in a way inevitable.

ZOOLATRY

A glance at the recorded spiritual experiences of Gurudeo Ranade by some prominent followers of Nimbargi Sampradaya reveals that Gurudeo Ranade had "seen" the manifestations of God in the forms of Serpents, Birds, Doe,

Camel and Monkey etc. A brief account of them is given below.

1. Serpents (Sheshas)

A. Kaliya

In 1920, at Inchageri Gurudeo Ranade told Parampoojya Padmasri Kakasaheb Karkhanis, "Ganapatrao, Kaliya is constant in front of my vision, but Kaliya Mardan has not yet come." (1977 : 10) (Ganapatrao is the first name of Parampoojya Padmasri Kakasaheb Karkhanis. Kaliya is a kind of black serpent killed by Lord Krishna - Kaliya Mardan.)

B. Shesha (Coils over coils spreading all over the sky)

When Gurudeo Ranade was residing in Adhyatma Bhuvan - Pune, one day, he began to move round the Bhuvan. Parampoojya Padmasri Kakasaheb Karkhanis who was with him there asked him the reason for circumambulation. Gurudeo Ranade replied, "Well I "saw" today the lustrous form of Shesha (coils over coils spreading all over the sky) moving my residence. He (the Shesha) was shining like anything. Hence, I followed him". (1963:63 and 1977 : 25-26).

C. Shesha whom Bhagavan Patanjali saluted in the beginning of his work (Grantha)

In 1908 - 09 Gurudeo Ranade had learnt Brahmasutra Bhashya under the guidance of Athavale Shastriji. But Shastriji (Shastribua) had no spiritual knowledge. Once Gurudeo Ranade asked Shastriji at Chitrashala - Pune whether he knew Shesha whom Bhagavan Patanjali had saluted in the beginning of his Grantha. Shastriji could not reply. At that time Gurudeo Ranade said, "Shastribua, you are my teacher (Guru). I have read Brahmasutra Bhashya in your presence, therefore, I swear at your feet (touching Shastriji's feet), believe me, (pointing his finger at a particular spot, "see" that serpent is actually

standing, and that is the serpent Patanjali had saluted." On hearing this Shastriji remained absolutely quiet. (1977:27-28).

D. Seven Hooded Cobra

Shri Yashavantrao Lele (the disciple of Shri Sheelanath of Indore, and the high school teacher at Jamkhandi) was a childhood friend of Gurudeo Ranade. In 1913, Gurudeo Ranade and Lele used to sit for meditation together in the latter's residence/wada at Jamkhandi. On one accession, Lele and Gurudeo Ranade sat together for the meditation in the Wada. But Lele got up from the meditation after an hour or so and saw Gurudeo Ranade who was nodding his head in the state of meditation. Gurudeo Ranade (Rama) came out of the room where he sat for meditation only after a long time. Lele asked Gurudeo Ranade, "Ramu, why were you nodding your head like that? What miracle was working in front of your vision?" Thereupon Gurudeo Ranade replied, "What, can I tell you! Seven hooded Cobra was in front of me. I was nodding my head the manner in which Shesha was nodding." Lele asked, "When you get such experiences, Why don't we?" Gurudeo Ranade replied, "It is the fruit of spiritual efforts of several births."

The above said seven hooded Cobra moved on the body of Gurudeo Ranade. This fact was brought to the notice of Parampoojya Padmasri Kakasaheb Karkhanis by Gurudeo Ranade himself. (1977 : 28-29). Gurudeo informed Laxman Bhadaji also that he had "seen" seven hooded cobra in the divine vision. (1995^a : 405).

The next two forms of 'Shesha' are related to the demise of Gurudeo Ranade's spiritual teacher, and the mother.

E. The Idol of Shesha

Gurudeo Ranade lost his spiritual teacher (the saint of Umadi) on 29th January, 1914. Regarding the sad demise of

the saint of Umadi Gurudeo Ranade received a letter. Gurudeo Ranade went through the letter with deep sorrow and peeped through the window where he had the divine vision of the 'Idol of Shesha' (1977 : 47).

F. Shesha on the Funeral Pyre of Gurudeo Ranade's Mother

Gurudeo Ranade's pious mother left her mortal coil on 19th October, 1918. Gurudeo Ranade had the lustrous vision of Shesha (a hooded serpent) dancing on the funeral pyre of his holy mother. This vision assured Gurudeo Ranade that his mother had attained the blessed state. Gurudeo Ranade used to relate later on, that all such incidents intensified his feeling of devotion. (1963 : 49)

It may be remembered here that Gurudeo Ranade had expressed his desire to have the idol of Shesha on his Smarak/monument.

G. Shesha on the Head of Hanuman

The following incident which occurred a couple of months prior to the demise of Gurudeo Ranade reveals Gurudeo Ranade's manifestation to his wife in the form of Hanuman with brilliant cobra and crown on his head.

On one occasion Gurudeo Ranade was sitting in his room to prepare his tea, as usual. His wife was bringing in all the articles required. When she entered the room for the last time, holding the pots of milk in both her hands, she observed a wonderful phenomenon. Gurudeo Ranade's face had become intensely red and had assumed the face of Hanuman (Monkey God). On his head was "seen" a crown and a brilliant (yellow coloured) Shesha with all its hoods spread out. Its (Shesha's) eyes were glittering like rubies. This astounding scene greatly terrified his wife and she began to

tremble. The milk pots were on the verge of slipping from her trembling hands, when Gurudeo Ranade spoke in a serious tone : "Well ! Sit down. Sit down. Don't be afraid. Sometime it does happen like that." She sat down. After sometime she was free from fear. Then Gurudeo Ranade ascertained from his wife the details of the incident, smiled and remained silent (1963 : 172).

All the aforementioned incidences related to Shesha confirm the statement made by Sri Amburao Maharaj - the spiritual brother of Gurudeo Ranade that the serpents of the spiritual world do not bite and that this empirical world is a faint replica of the spiritual world. Hereafter, we present a brief sketch of the birds and animals "seen" by Gurudeo Ranade belonging to the spiritual world (the heaven).

2. Birds

Laxman Bhadaji was once informed by Gurudeo Ranade that he (Gurudeo Ranade) had "seen" number of colourful birds (without bent legs) in the swarga (the heaven/the spiritual world). (1995^a : 407).

Sri. M. S. Deshpande (1963 : 149) has recorded at least three types of birds which Gurudeo Ranade had "seen" in his spiritual vision. These are the flight of the Eagle (Garuda - the feathered vehicle of the Lord Vishnu), the feathers of a peacock, Swan (Hans).

3. Higher forms of Animals

a. Doe (female deer)

Ekanath Maharaj describes one of his spiritual experiences in the following manner.

“मुखाविण हरिणी पाण्यावर गेली.”

("The faceless doe went to drink the water.")

Gurudeo Ranade is said to have the aforementioned spiritual experience which had come to Sri Ekanath Maharaj' (1977 : 50).

B. Camel

Gurudeo Ranade once heard the words "Jharatustra! Jharatustra!" At that time Gurudeo Ranade asked Parmpoojya Padmasri Kakasaheb Karkhanis whether the Prophet of the Parsis rode on old camel. (1963 : 158).

C. Marutiraya/Hanuman (Monkey-God)

Elsewhere in this paper we have observed how Gurudeo Ranade had assumed the form of Maruti (red - faced) and Shesha on his head. In the incidence that follows, however, Gurudeo Ranade "saw" Hanuman/Marutiraya with a brilliant flame coloured (Jambunada*) face. Gurudeo Ranade's subsequent enquiry indicated that it was the birth anniversary (Jayanthi) day of Sri Hanuman (1963 : 163).

Apart from the above mentioned spiritual forms of serpents, birds, higher forms of animals such as doe, camel, monkey-god, Gurudeo Ranade has "seen" wild animals (Pashus). Gurudeo Ranade in this connection tells Laxman Bhadaji, "In Swarga, wild animals wander. There is no enmity among them" (1995^a : 407). The description of Lord Krishna, the saint of Nimbargi, Swarupa (one's own form), Eyes, and other such anthropomorphic manifestations of God before the divine vision of Gurudeo Ranade is beyond the scope of this paper for want of space.

Hereafter, we deal with those mystical experience of Gurudeo Ranade which mirror "Dendrolatry". In this context the manifestations of God in the forms of 1. Flower. 2. Fragrance, 3. Divine nectar, 4. Wish-tree, 5. Construction

* The colour is that of purple berries (Eugenia Jambol)

of the temple on the tamarind leaf, 6. Golden peepal tree may be mentioned.

DENDROLATRY

1. Flower

One day at Inchageri Gurudeo Ranade in his meditation heard the supersensuous words. "Aa Hu Tago" ("Take that flower" - in Kannada). Gurudeo Ranade thereupon got up from his meditation and, as usual, went to the Samadhi (a tomb) of his master. There he saw, a single fresh flower on the Samadhi. As he took it, Sri Pundappa who was performing the daily worship of the Samadhi, returned there with all the materials of worship. Gurudeo Ranade came to know from him that he had just removed all the flowers offered the previous day from the Samadhi, had washed it clean and had gone to bring the materials of worship.

Gurudeo Ranade was convinced that the flower that he saw was the gift of Maharaj (the spiritual teacher). He carefully preserved it and dried it. He began to take a small portion of it as medicine. This brought about a gradual improvement in his health. (1963 : 145)

According to Dadasaheb Deshpande the flower in the above stated incidence was a white jungalee *Champak* which Gurudeo Ranade traced on the Shivalinga of Samadhi Mandir of the saint of Nimbargi (1986 : 125-26).

2. Fragrance :

Gurudeo Ranade used to get beautiful fragrance to his body while performing Sadhana (meditation) and his voice became melodious. This matter was brought to the notice of Parampooja Padmasri Kakasaheb Karkhanis by Gurudeo Ranade himself (1977 : 30-31).

The above two incidences remind us Sri Shivalingavva - the spiritual sister of Gurudeo Ranade who had varieties of spiritual experiences of flowers and fragrance.

3. Amrit / Ambrosial Juice

At Allahabad, one day in 1951, Gurudeo Ranade's health suddenly collapsed as a result of which he could not carry on even his meditation properly. The same day in the evening he finished his bath and sat for meditation, as usual. Within half an hour, he could enjoy the experience of spiritual ambrosia which immediately freed him from the ailment and filled him with fresh energy and vigour. Then Gurudeo Ranade stated, "How can the allurements exist in the presence of this ambrosia. But its achievement entirely rested with God. I meditated today both in the morning as well as in the afternoon. But I could not get that divine juice then," It is this ambrosia that supplied Gurudeo Ranade the necessary nourishment and energy." (1963 : 159).

. The next three examples are related to the trees in the heaven (the spiritual world) "seen" by Gurudeo Ranade. Before proceeding to give a brief description of them, it would not be out of place here to refer to what Gurudeo Ranade had said to Laxman Bhadaji in 1914-15 at Ratagalli (on the outskirts of Jamkhandi) about trees in heaven. Gurudeo Ranade said, "The trees there have no wood but leaves". (1955^a : 407)

4. Wish-tree (Kalpa - Vriksha)

God, might manifest himself in the form of a Kalpa-Vriksha a (wish-tree) or Purushamani (Philosopher's stone) says the saint of Nimbargi. (1995^b : 270). The saint of Nimbargi is a Paramguru (the spiritual teacher of a spiritual teacher) of Gurudeo Ranade. Gurudeo Ranade had also the mystical experience of Wish-tree like his Param Guru because Gurudeo Ranade once informed to Laxman Bhadaji that he (Gurudeo

Ranade) had "seen" in his meditation Kalpa-Vraksha (1995^a : 406).

5. The Temple on the tamarind leaf

Sri Ekanath Maharaj writes one of his spiritual experiences as follows :

“चिंचेच्या पानावर देऊळ रचिले.”

("The temple was constructed on the leaf of a tamarind") Gurudeo Ranade too had the similar divine experience like Ekanath Maharaj. This matter was intimated to Parampoojya Padmasri Kakasaheb Karkhanis often by Gurudeo Ranade himself. (1977 : 50-51).

6. Golden Ashvattha (Peepal) tree

Gurudeo Ranade, one day, came out of his morning meditation, at Allahabad, in an ecstatic mood and asked one of his disciples to read the abhang (a species of metre in Marathi) of Jnaneswar about Golden Ashvatta and explain the first line of the same which ran like this :

"Jayaciya dvare Sonyaca pimpala" (Before whose doorway stands a golden peepal). The disciple could give its ordinary meaning. Thereupon, Gurudeo Ranade emphatically declared : "No, that is not its meaning. The phrase 'golden peepal' is not a mere metaphor. It is an actual experience. When I am actually witnessing in front of my door an Ashvattha (Peepul or Pipal) shining with a brilliance million times superior to that of gold, how much more brilliant must have been the Ashvattha which Sri Jnaneshwara, Sri Tukaram, Sri Bhausaheb Maharaj (the saint of Umadi) had witnessed before : It can better be imagined than described. In fact, it cannot be described at all. Its resemblance with gold is more formal than real. Really, no object in the world is analogically fit for being compared with this experience. Gold is a very insignificant material for being

compared with the brilliance of the spiritual experience of this form." (1963 : 162-63).

However one should not get the impression in the end that the above cited examples either implicitly or explicitly related to Zoolatry and Dendrolatry in the life of Gurudeo Ranade are invariably exhaustive. For instance, like Upanishadic seers Gurudeo Ranade had the spiritual experience of fire-fly (Khadyota). It is imperative, therefore, to probe into the remaining similar experiences of Gurudeo Ranade to have a more comprehensive view of Zoolatry and Dendrolatry in his life. I hope that the scholars would find this area relatively rich and virgin lying ahead awaiting them to be explored.

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How Shri Gurudeo Came into my life

It may be necessary to preface the narration by a short reference to our Rabkavi Anikhindi family. Smt Bahinabai ("Avva" Shri Baba used to call her) my great-grand mother was the Step-mother of my grand father Venkatesh, who lived in Rabkavi a small industrial town then in the Sangli-state. Bahinabai was deeply religious. Shri Laxman Bhadaji Nimbargi of Jamkhandi (Gurubhandhu of Shri Baba & Shri Gurudeo and highly respected devotee of Inchageri Sampradaya). He was an ardent disciple of Shri Bhausaheb Maharaj. He came to Rabkavi to deliver discourses on Puranas and lived with us in our family as a family member. Smt. Bahinabai was initiated by Shri. Baba (Sri. Amburao Maharaj). Thus our family was introduced to the Nimbargi Sampradaya of which Shri Bhausaheb Maharaj and Shri Amburao Maharaj were the towering personalities. In course of time Bahinabai's sons, daughters and even the clerks were initiated into this spiritual school.

Shri Baba used to come to Rabkavi once or twice a year on his spiritual tours. He used to visit Jamkhandi, Rabkavi, Banahatti, Terdal, Sangli and Karad etc. Then I was a boy of 9 or 10 years, when Shri Baba paid visits to Rabkavi and I vividly remember these past glorious moments. The Namasaptahs were celebrated with great devotional fervour

in the holy company of Sri Samarth Baba. During the Saptahas, Shri Laxman Bhadji used to read the Dasbodha - the Grantharaj of Nimbargi Sampradaya. His voice was melodious and as soon as Shri Baba gave the signal by his characteristic Kannada word 'Hum' (an imitative sound expressive of suggestion) outflowed the sonorous voice in the form of a devotional - song full of 'Bhav and Bhakti'. We young boys were always eager to participate in the Bhajans - more so because of the *Prasad* (प्रसाद) (Sweets, fruits offered to God) which was distributed after the Bhajan to one and all who assembled for the Bhajan.

Shri. Baba used to chew *Paan*. Many times I pounded bettle nuts and bettle-leaves and offered the globule to him. We enjoyed partaking the remaining globule as 'Shesha' prasad. Shri Baba used to lead us in the Chakri Bhajan and in *Sashtang-Namaskars* (साष्टांग नमस्कार) after the recitation of 'Mee tava Anyayi aparadhi' (मी तव अन्यायी अपराधी) Abhang during night-Bhajan. Shri Baba's arrival at Rabkavi meant celebration of 'Nam-saptakha' when 50-60 devotees assembled for the holy festival. They came from far and near places like Sangli-Karad, Terdal, Jamkhandi Banhatti and Chimmad etc. Some of them stayed in my uncle's house during the Saptah. It may surprise you if I tell you about a unique custom observed then at the time of Mahaprasad-Bhojan. Camphor was lighted in front of each Banana leaf plate (Banana Leaves used as dinner plates). Thus 40-50 camphor lights glittered simultaneously. It was a serene and sublime sight for sages and sears to see. Even during the dinner Namsmaran of the Lord's name was not forgotten. Thus devotional celebrations went on for many years during the life time of Shri Baba in Jamkhandi - Rabkavi.

Alas! a tragic event happened in Feb. 1948 that convulsed the entire nation. Mahatma Gandhiji's death was a greatest blow. My house in Rabkavi (where my uncle's family stayed) was set on fire by the *goondas*. The entire building except the central portion came down. The Photos of Shri Ramdas, Shri Bhausaheb Maharaj and Shri Baba were kept in the central room and they were miraculously untouched by the 'fire God.' Perhaps the God of fire could not touch the holy of the Holies. The same Photos could be seen even now in my uncle's house in Jamkhandi. Thus the 'Bhakti-Ganga' has been flowing in our family right from times and it is my good fortune that I was in the main stream of the sacred current. Shri Laxman Bhadji Nimbargi was almost the main pillar of our devotional edifice. He used to narrate glorious incidents in the life of Shri Maharaj. Shri Baba and Shri Gurudeo which thrilled us. In a way we are fortunate because Shri Laxman Bhadaji had made our house as his abode and lived with us till he departed from the world.

Around 1925-26 my father shifted his family from Rabkavi to Athani. I was studying in Intermediate Arts at Fergusson College Poona, when I had abruptly to stop my studies because of my father's health and other domestic difficulties. My sister became seriously ill after delivery and had to be admitted to Dhanaraj Giraji Hospital at Solapur. My father and myself were nursing her. My stay in the hospital became very depressing. The mental tension and anxiety adversely affected my Health resulting in weight loss of 10-12 lbs in a short period, and naturally it alarmed me and my father. In the meanwhile Shri Ram Surpur an intimate friend and an ardent devotee of Shri Raghavendra Swamiji of Mantralaya came to stay with me in the hospital. When he

saw me in that miserable plight, he advised me to go to Mantralaya and offer my 'Seva' at the lotus feet of the Mahaprabhu. I was to go to Bijapur, but at his behest I decided to go to Mantralaya. I started from Solapur and reached Hotgi by the evening. I had to change the train at Hotgi Station for the Madras Mail (then it was G.I.P. Rly.) I walked a few yards on the other side of the platform, just then the Madras-Mail steamed in gushingly. I was frightened to see the train full of Military-men and Zanana Ladies. Those were the days of Razakars and the train was to pass through Nizam's territory, where the Razakar terrorism was at it's height. The doors of the compartments were bolted from inside and it was impossible to enter into the train. The wild shoutings and wilder scenes made me very nervous. So I dropped the idea of going to Mantralaya and decided to go to Bijapur. But where would be the Bijapur bound train (NSM)? Lo! the train was there as if waiting for me. It was beckonning me to get in thus signalling my Destiny to Nimbai where I was ordained by some unknown and unseen power to dedicate my 'Seva' at the feet of the Saint of Nimbai, Shri Gurudeo Ranade. In missing the Madras Mail, there was a predetermined purpose by the Destiny. It is said that "there is a Destiny that shapes our end."

I boarded the waiting train and reached Bijapur late at Night. Next morning I received a telegram from Solapur giving me the sad and heart-bleeding news of my sister's demise. Needless to say that the calamity was unbearable to us all.

After a year or so, one day I asked my father "Mama, you say that Shri Rambhau Ranade was your chum at the P. 13 High School Jamkhandi, then why not take me to that

Saint where I can find some solace? My father used to tell me that Shri Gurudeo used to halt at Rabkavi on his way to Sangli where he was Professor of Philosophy at the Willingdon-College. My father readily agreed and there was no limit to my joy. In May 1942 my father took me to Nimbal. My father was meeting his loving friend after a pretty long-long gap. Shri Jagannathpant Lele might have intimated our arrival to Shri Gurudeo. He was wrapt in meditation, when we reached his house (old one). As he came out of his meditation, we entered his room. Gurudeo was overjoyed to see his old friend and class-mate after decades, in an affectionate tone he uttered 'Chandu (a diminutive form of Chandrashekhar) please come in. The meeting of two intimate old friends was a rare event. We bowed down humbly. His face shone with a divine smile. After a few pleasantries Gurudeo said "Chandu, let us go out and have a look at our garden". We all walked up to the garden and there Gurudeo pointing his finger at the well he said, 'Chandu the water of this well is absolutely jewel like and crystal clear, it is blessed by Shri Maharaj." We went round and saw many plants and new and old saplings. Can we not say that Gurudeo was veritably a gardener - a spiritual Gardener - who nourished and protected hundreds of his disciples - young and old, warded off their ills and misfortunes? His was a spiritual harvest full of ambrosial fruits like the great Saint Sawara - Mali. Shri Samarth Ramadas Says "*Nana Phale Rasale Lagali, Nana jinasse godees Ali*" (Dasbodha) Innumerable are the fruits, which the trees have borne and the joy of their sweetness is simply unspeakable. We stayed in Nimbal for a day or two and before we returned to Athani my father expressed his desire that I wanted to be blessed by 'Nam'.

After a few days my father received a letter from Nimbal, asking him to take me to Nimbal. We went to Nimbal.

During our stay there one day we were asked to see Shri Gurudeo in his room (rightside corner room). As we entered in, we saw Gurudeo preparing tea. He was sitting in the middle of the room where there were some dazzling big copper water pots (*handas*). Perhaps the lustre of the pots was due to Gurudeo's illumined personality. The articals in the room were shining with reflected glory. He asked us to take his special tea (prepared with dalchini, cloves and Elaichi.) It was no - mundane tea but it was nector like and it is this melliflous juice which had sustained me hither to.

The land was tilled and ready to receive the seed and during this visit I was initiated. The Divine seed was sown and it is now for me to fend and protect it. The divine grace descended upon me in the form of *Sabeej Nama* by Shri. Gurudeo. Mere self-effort is not enough. Grace is a must to crown our efforts with success. So I pray for His Grace in the words of the great poet Milton :

"What in me is dark illumine
What is low raise and support".

and as Numen prays :

"Lead me on, oh Lord; by holding my hand in the darkness and in the mist when the vision is blurred." Let me conclude with the following jay-jaykar !

*Jay-jay Shri Gurudeva Vadhavi Sadbhava,
Bhakta Janana dava Akshay nij theva
Jay-jay Shri Gurudeva ll*

- S. C. Anikhindi
'Bhagirathi', Vidyanagar, Athani.

□ □

Sri Sankarāchārya's Atmānātma - Viveka

(Continued from last issue)

(40)

तथा चोक्तं -

पंचीकृत-महाभूत-संभवं कर्म-संचितम् ।

शरीरं सुखदुःखानां भोगायतनमुच्यते ॥४०॥

And it is thus said (about the gross body) : The (gross) body which springs from (five) great elements which have undergone the process of Fivefold combination (*pañcīkṛta*) originates, due to actions, and is the receptacle or basis of enjoyments of pain and pleasure (40).

The phrase 'great elements which have undergone Five fold combination' means the five gross elements, like space, air etc. originating from the mutual mixture of the five subtle elements, through the process of Fivefold combination. And the gross body is constituted by the mixture of the five gross elements.

As seen in section 4, the gross body originates under the influence of actions.

Further, as seen in section 3, as long as the gross body persists, the enjoyment of pain and pleasure cannot be avoided. Hence the gross body is said to be the basis of enjoyment of sorrow and joy.

(41)

पंचीकरणं तु -

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।

स्वं-स्वेतर-द्वितीयांशैर्योजनात् पञ्च पञ्च ते ॥इति॥४१॥

(The process of) *Pañcīkarana* (Five fold combination) is this :- (First) there are made two (equal half) parts of every one (element out of the five subtle elements), then there are again made four equal parts of the first half part (of every subtle

element), and then when with the half part of every element is joined or combined every fourth part of the element made from the second half part of the (four) elements other than the former element, there then duly come out those five (gross elements). (41)

Fivefold combination (*Pañcīkarana*) is an important process peculiar to *Kevalādvaita Vedānta*. The process is thus explained :-

The subtle elements like space etc. are not combined with one another. And unless they are mixed with one another the production of the gross elements which produce the gross universe is not possible. The five gross elements arise out of the mutual mixture of the subtle elements. Now, this mutual mixture of the five subtle elements is governed by the process or method called Fivefold combination (*Pañcīkarana*). In the gross five elements born through Fivefold Combination are present the parts of all five subtle elements. *Pañcīkarana* tells us the manner in which every gross element comes to possess the parts of all the subtle elements. This happens in the following way :-

First, every subtle element like space, etc. is taken to be one unit, say 1. Then, it is to be divided into two equal half parts. To wit :- 1 Space = $\frac{1}{2} S + \frac{1}{2} S$; 1 Air = $\frac{1}{2} A + \frac{1}{2} A$; 1 Fire = $\frac{1}{2} F + \frac{1}{2} F$; 1 water = $\frac{1}{2} W + \frac{1}{2} W$; and 1 Earth = $\frac{1}{2} E + \frac{1}{2} E$.

Then, the first half part of every subtle element like space, etc. is to be divided into four equal parts. To wit :- $\frac{1}{2} \text{ Space} = \frac{1}{8} S + \frac{1}{8} S + \frac{1}{8} S + \frac{1}{8} S$; $\frac{1}{2} A = \frac{1}{8} A + \frac{1}{8} A + \frac{1}{8} A + \frac{1}{8} A$; $\frac{1}{2} \text{ Fire} = \frac{1}{8} F + \frac{1}{8} F + \frac{1}{8} F + \frac{1}{8} F$; $\frac{1}{2} \text{ Water} = \frac{1}{8} W + \frac{1}{8} W + \frac{1}{8} W + \frac{1}{8} W$; and $\frac{1}{2} \text{ Earth} = \frac{1}{8} E + \frac{1}{8} E + \frac{1}{8} E + \frac{1}{8} E$.

Thus, at this stage, every subtle element is divided into one $\frac{1}{2}$ and four $\frac{1}{8}$ parts. To wit :-

1 Space = $\frac{1}{8} S + \frac{1}{8} S + \frac{1}{8} S + \frac{1}{8} S + \frac{1}{2} S$

$$\begin{aligned}
1 \text{ Air} &= \frac{1}{8} A + \frac{1}{8} A + \frac{1}{8} A + \frac{1}{8} A + \frac{1}{2} A \\
1 \text{ Fire} &= \frac{1}{8} F + \frac{1}{8} F + \frac{1}{8} F + \frac{1}{8} F + \frac{1}{2} F \\
1 \text{ Water} &= \frac{1}{8} W + \frac{1}{8} W + \frac{1}{8} W + \frac{1}{8} W + \frac{1}{2} W \\
1 \text{ Earth} &= \frac{1}{8} E + \frac{1}{8} E + \frac{1}{8} E + \frac{1}{8} E + \frac{1}{2} E
\end{aligned}$$

Now, in the third step, the $\frac{1}{2}$ part of every subtle element is to be joined with every $\frac{1}{8}$ part of every subtle element other than the former element. And then one unit, say 1, of the *pañcīkṛta* element is formed. To wit :-

$$\begin{array}{ccc}
\text{(P)} & \text{(Q)} & \text{(R)} \\
\frac{1}{2} \text{ part of} & \frac{1}{8} \text{ parts of} & \\
\text{a subtle element} & \text{other four subtle} & \\
& \text{Elements} & \\
\left[\right] & \left[\right] & = \text{One } \textit{pañcīkṛta} \text{ element}
\end{array}$$

- (A) $\frac{1}{2}$ space + $\frac{1}{8}$ Air + $\frac{1}{8}$ Fire + $\frac{1}{8}$ Water + $\frac{1}{8}$ Earth = 1 Space
 (B) $\frac{1}{2}$ Air + $\frac{1}{8}$ space + $\frac{1}{8}$ Fire + $\frac{1}{8}$ water + $\frac{1}{8}$ Earth = 1 Air
 (C) $\frac{1}{2}$ Fire + $\frac{1}{8}$ space + $\frac{1}{8}$ water + $\frac{1}{8}$ Earth = 1 Fire.
 (D) $\frac{1}{2}$ Water + $\frac{1}{8}$ space + $\frac{1}{8}$ Air + $\frac{1}{8}$ Fire + $\frac{1}{8}$ Earth = 1 Water.
 (E) $\frac{1}{2}$ Earth + $\frac{1}{8}$ Space + $\frac{1}{8}$ Air + $\frac{1}{8}$ Fire + $\frac{1}{8}$ Water = 1 Earth.

Then, in every *Pañcīkṛta* element formed thus there are parts of all five subtle elements. However to a gross element is given the name of that element only whose parts are more than the parts of every other element. Thus :- In the combination (A) above, the parts of space are more than the parts of every one of the remaining four elements; hence the *pañcīkṛta* element is called space. In the same way are to be understood the names like Air, etc. in case of the other four elements.

When the five subtle elements undergo the process of Fivfold combination, they become five gross elements. Thus 1 space, etc. mentioned above are the gross elements.

(To be continued)

Prof. Dr. K. V. Apte, Sangli.





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Vachanas of Saint Sivalingavva

What Exotic Flowers

What exotic flowers
these are !

Not flowers, really, not like ours.
Not of our land.
The sun-coloured, pure flowers
pour down profusely.

See
The star-coloured flowers.
See
the red ones.
The white, so graceful,
stream down
before the eyes.

See
the merry jasmine.
Smell
the jasmine gracile,
showering down in great plenty
at the feet
of the joyous Atman.

See
the lovely lovely light.
See
the flowers of moon's radiance.
raining riotously
at the feet
of the handsome Atman

See
the Assembly of Devendra.
See
the flowers celestial.
See
the glory surrounding the souls
with feelings intense.

See
the flowers of the tree
born in the mouth of the lord,
the Gurudev of Umadi,
the greatest
in the land.

There is nothing like my *Sadguru*

To me
there is nothing like
my sadguru.
For me
he ended the
worldly miseries.

For me
he revealed his
bliss now.
See the form
of the divine Name
through knowledge.

Showed he, brother,
the eye within
the eyes.

How tiny is
the micro-form !

What a rarity
is Guru's grace !
He showed the Thing
unshowable.

The divine Name, *mantra*, *Veda*
Bhavurao imparted.
I can never never forget
my Lord.

Singing your Praise*

Singing your
Praise,
Seeing your
form,
Illumining in
you,
I became
one
with you,
Desiring
nothing else.

Translated by :
Dr. S. L. M. Patil
634, R. C. Nagar,
IInd Stage, Belgaum-6.

□ □

* This is an extract from the longer poem
"How shall I Live forgetting you ..."

Eternity Compressed in Time :
**My Reminiscences of
Shri Gurudeva**

(Contd.)

In the chain of events exemplifying the grace Shri Gurudeva unfailingly showers on his devotees, I now recall a significant event connected with my daughter Sudha, the youngest among my three daughters. Sudha is happily married to Vinod Kumar, son of Shri O. P. Punni of Delhi who retired as Office Superintendent in the civil side of the Union Ministry of Defence. Vinod is an M.Tech. from I.I.T. Delhi. He joined the Central Government as Assistant General Manager at the Ordnance Factory, Dehradun more than a decade back, rose to the position of Addl. General Manager there, came on deputation as Deputy Secretary in the Union Ministry of Health and Family Welfare a couple years back. Sudha passed M.Sc. (Previous) in Zoology in 1983, but discontinued her studies after her marriage in September that year.

At the time of the event in question in the year 1966, Sudha was a 6-year child studying in class I at the Govt. Montessori School, Jodhpur. Ever since her studies at Kinder Garten level in that school she had endeared herself to the Head Mistress Ms. Zutshi who was privileged to receive the best teachers' award from the Rashtrapati in those days. The Montessori School had just shifted to Shastrinagar which was at the formative stage at the time. The school building which subsequently was to become the nucleus of the Sampurnanand Medical College did not have doors of the class rooms. There

were no proper roads around the school so that children had to walk through ankle-deep sands to and from the school to catch the bus. With the coming of the month of March, the winds began to blow among the sandy surroundings of the school. One day flying sand particles entered the eyes of Sudha and some of her class-mates. She got sore eyes, and perhaps one sand particle got embedded in her right eye and injured the same. However, being unmindful of the injury, we just applied the routine eye-drops which brought Sudha some relief for the time being. Though my younger brother Dr. Pukh Raj was at the time posted at the Mahatma Gandhi Hospital as Assistant Civil Surgeon, even he hardly took the injury seriously with the result that the child's eye suffered by default. One night Sudha simply kept crying due to unbearable pain in the right eye. So in the morning myself and my wife examined her eye with a torch, and we were aghast to observe some pus-formation in the very centre of Sudha's eye! We rushed to the reputed ophthalmologist Dr. Hathi. Despite a long queue of eye-patients, Dr. Hathi called us in and made a thorough examination of Sudha's eyes. He told us that a portion of the cornea had developed a wound, though the particle causing injury was no longer there. "Had you delayed medical consultation even by a day more, child's cornea would have developed cent per cent opacity. But as of now there is a possibility of its recovery to its normal state. Please follow the treatment meticulously," instructed Dr. Hathi. Accordingly, I made up my mind to free myself from all work, important or unimportant, so that I could devote myself exclusively to follow the treatment of Sudha's eye. Of course, as always we fell back on the mercy of Shri Gurudeva praying all the time for his grace on Sudha and for protection of her eye. My determination in the matter can be easily understood if I mention that I even gave up the offer of the well-known publisher Motilal Banarasadass of Delhi to publish my doctoral thesis "Absolutism in the East and the West" for

Rs. 1000/- only. I needed every single paise for adequate treatment of Sudha's eye. The whole family felt concerned about the matter. It took nearly six months' regular treatment and intake of oranges and other vitamin C saturated fruits by Sudha for the recovery of her eye. In the absence of Dr. Hathi due to his retirement, we consulted Dr. Khet Lakhani, a private ophthalmologist of the city. I was introduced to Dr. Lakhani by my spiritual brother and Department colleague Prof. M. P. Vyas who happened to be an intimate friend of Dr. Lakhani because of their shared interest in classical music. I am extremely happy to recall that by Shri Gurudeva's grace the period of great anxiety ended with Sudha's vision restored to 6/6. When I remember how a couple of children of some of my University colleagues whose eyes got dust injuries during that windy March were not as fortunate as Sudha despite adequate treatment given to them, I conclude by employing Mill's Method of Difference that it was Shri Gurudeva's grace on Sudha that made all the difference! Like us all in the family Sudha is deeply devoted to Shri. Gurudeva. She too is a Nama-dharaka of Nimbāl like us, and visits Nimbāl on pilgrimage to the holy shrine accompanied by her husband and their daughter.

Prof. M. L. Sharma

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Man in the foolishness of the contemplation of his small success regards himself to be the lord of all he surveys; he believes that he may be the master of any situation in which he may compel nature anytime to bend to his sovereign will but events in life prove that these are after all false expectations.

- Gurudeo in Constructive Survey of Upnishadic Philosophy P 314)

In Memory
Of the Departed Soul of
SHRI. RAMANNA



Shri. R. P. Kulkarni, a senior sadhak in the spiritual tradition of a wellknown Sampradaya of Shri. Nimbargi Maharaj, departed in early morning (in Brahma Muhurtam) of Saturday, the 25th January, 1997 at Athani. He was 90. Born on the 1st May 1907, Shri R. P. Kulkarni, popularly known as Ramanna, was an ardent disciple of Shri. Amburao Maharaj, who initiated him in the teenage in the year 1924.

This was his second birth. He was fortunate enough to be in close contacts with Shri. Amburao Maharaj till his departure in December 1933, and thereafter he enjoyed the satsang of Prof. Dr. R. D. Ranade, popularly known as Gurudeo, till his nirwan on 6th June 1957 at Nimbal.

Shri. Ramanna served Shri. Gurudeo giving him high respect and placed him in his heart alongwith his guru Shri. Amburao Maharaj. He enjoyed the full span of ninety years by leading a simple life with high thinking and was in a position to write and speak on both of them and expounded their spiritual teachings in the simplified language of Marathi, though he himself was basically educated in Kannada.

Shri. Ramanna has written about a dozen books in Marathi, on the spiritual topics, touched by Shri. Gurudeo.

He was most popular amongst the Sadhakas of Nimbargi Sampradaya. Besides he used to visit regularly places like Bombay, Pune, Solapur, Sangli, Kolhapur, Dharwad and Goa, for delivering pravachanas and for creating new enthusiasm amongst the new Namadharakas, who were initiated at Nimbargi Samadhi, Nimbargi.

He had a simple personality with a white Dhoti, white shirt, with a cap off and on. He suffered from cold and cough and as such used to wear a coloured sweater as and when required. He never used handstick and was fast walker. He always preferred to travel by Bus and train at his own cost when he was invited to attend Saptahas. It was strange to note that he used to meditate at a given time without fail even when he was moving from place to place. He had a full control over the senses as described in Bhagwat Gita and preferred to be a *Mita-Ahari*. (मीताहारी) A small quantity of food would suffice for him, daily. He thus practiced what he was teaching in his pravachanas. He was equally liked by people from Maharashtra and Karnataka. He loved others and was loved by others. Through pravachanas he taught nothing but the rational philosophy of Shri Amburao Maharaj and Shri. Gurudeo. He was a *Karmayogi* (कर्मयोगी) in the true sense of the term. He had a nice clarity of thought and used to give practical examples from daily walks of life. He had a very strong memory and he could narrate the events of the past with full consistency. He had an opportunity to observe from very close quarters the day-to-day routine of both Shri. Amburao Maharaj and also of Shri. Gurudeo. He minutely noted and reproduced 'the Sittings' of Shri Gurudeo in a book form.

Since 1935, he was closely connected with the activities of the Ranade Ashram, Nimbargi and was looking after the food arrangements for the Sadhakas who used to meditate for hours together. When once asked, Shri. Gurudeo with a smile, told him that whatever he did for the meditating Sadhakas,

amounted to nothing else than meditation. On some other occasion, Shri Ramanna had a वस्तु दर्शन (a subject vision) and he had a courage to disclose and to narrate his experiences before Shri. Gurudeo, face to face. He narrated Shri Gurudeo about his experiences of the vision in the front as well as in the rear side of his head.

Even prior to 1933, Shri Amburao Maharaj once pointing at Master Ramanna, had said, '... the boy sitting outside this room has a विहंगम मार्ग (airy way of a bird)"

He was a Trustee, the Chairman and the President at different times of the Ranade Ashram Trust, Nimbal. He was also a trustee of the Academy of Comparative Philosophy and Religion, Belgaum for some time. He had the rare quality of resigning voluntarily any post, high or low, so that the youngsters might get chance to work for the well established institutions. He always wished Institution a bright future. When on his death bed, he was not holding any such position. He wished himself to be a sadhak and sadhak alone.

He stressed with repetition mainly three things; which he advised *Namadharakas* from death bed.

- 1) Keep faith in your Guru.
- 2) *Nam* given by your Guru is the only truth.
- 3) *Nam* and *Namasmaran Bhakti* certainly leads to *Atmagnyna*. (आत्मज्ञान).

This was his final advice to those who visited his residence at Athani. To them he narrated his dream sequence experienced by him in the month of December 1996 and January 1997. These dreams indicated in advance to him the signs of his departure. He departed in a sitting posture while in meditation on Brahma Muhurtam. How Blessed soul Shri. Ramanna was !

In him we lost a senior Sadhak, a good pravachanakar and a good guide on the pathway to God.

On behalf of all *Namadharakas* in and outside Belgaum, I pay homage to the departed soul of Shri. R. P. Kulkarni with a prayer to the Samarth to bestow the highest Eternal Peace (पराशान्ति) on him.

Let his soul rest in peace.

- A devoted *Namadharak*

BOOK REVIEW

Religion and Philosophy of Tagore and Radhakrishnan
by Hitendra Prasad Sinha,
Publisher - Motilal Banarasidass, Delhi 1993,
page xiii + 188, price Rs. 150/-

Religious Philosophy of Tagore and Radhakrishnan by Hitendra Prasad Sinha is an interesting work which subjects to comparison and contrast, some philosophical concepts and ideas of two eminent Indian thinkers, Rabindranath Tagore and S. Radhakrishnan.

Rabindranath Tagore and Radhakrishnan are the two foremost of contemporary intellectuals and thinkers of our country, whose contribution to the expansion of the horizon of Indian philosophical development is immense. The task of subjecting their thoughts to scrutiny is indeed a difficult one, requiring an indepth study and understanding of the whole gamut of philosophy. The author has successfully accomplished this task and has presented the succinct features of some of the important concepts of Indian philosophy, as conceived by the two stalwarts.

Both Tagore and Radhakrishnan were ingrained in traditional lore and had imbibed modern religious, social and cultural developments and, through intuition and thinking, each has conceived his own ideas and ideologies in Indian philosophy. Tagore was essentially a poet, an artist and a visionary, while Radhakrishnan was an intellectual and an academician, deeply rooted in traditional learning and thoroughly trained in western philosophical thought. As such, there is some difference in the approach and expression of both. Yet, as the present study has shown, there is much common in them

in the understanding and exposition of several concepts of Indian philosophy. The difference is more in form than in spirit. The author has systematically analysed the views of both and has come to his conclusions. For this purpose, he has chosen the concepts, Nature of religion, God, World, Man, Problem of evil, Mysticism and Self-realisation.

In Chapter I, the author examines the views of both the scholars on the nature of religion. Assimilated as they had, the traditional thoughts and ideas and exposed as they were, to the contemporary religious and social movements and modern scientific developments, both Tagore and Rādhakrishnan considered religion as vibrant and dynamic, bereft of dogmas and superstitions. It is not escapism in the woods; it is a way of life. It is like a flowing river, incessantly changing, imbibing and assimilating newer ideas and thoughts.

Tagore was a staunch believer in God and so was Rādhakrishnan. Both believed in *bhakti* also and thus visualised God in form (*Saguna*). Both ascribe personality to God but that personality was above and beyond the ordinary, like the *Purusha* of *Purusha-sūkta*. Rādhakrishnan does not see any conflict between the concepts of Absolute Truth (*Nirguna Brahman*) and *Saguna* *Īśvara*. The author has ably brought out these points in his discussion on this concept (Chapter II).

Likewise, both Tagore and Rādhakrishnan believed in the reality of the world as against the *Mithyātva* of *Advaita*; for, it (i.e., the World) is manifestation of God who himself is true. Then there is the question of *māyā*, the so called illusion or mere appearance of what really does not exist. In *Advaita*, *māyā* explains the illusory appearance of the world. But, when the world is considered as real, what role does *māyā* play? The author has examined in details, this question from the

points of view of both the thinkers and observes that both of them conceive it as divine power - power behind creation which itself is a reality. The author has also pointed out, how the two look at the world and *māyā* in different ways though they fundamentally agree in regard to their nature (Chapter III).

In chapters IV to VI the author has thoroughly discussed the concepts of Man, The Problem of Evil and Mysticism in relation to religion and philosophy, with reference to the views of both the thinkers, in this respect.

Chapter VII deals with self realisation or *Moksha* of the ancient Vedāntins. The author has shown effectively that though both Tagore and Radhakrishnan believed in the traditional concept of *Moksha*, both have added a new dimension to the concept. Both believed in rebirth since self realisation would not necessarily be possible in one birth; but they accepted *Jīvan-mukti* also. It has also been pointed out that while Tagore mainly concerns himself with emancipation of the individual, Radhakrishnan advocates universal salvation as the ultimate goal, which he calls *sarvamukti*.

The concluding chapter (Chapter VIII), summing up the conclusions of the earlier chapters is a useful one. Though, as stated by the author himself, each chapter contains conclusions at the end, this chapter helps in further clarification of the concepts discussed, and the author's stand point on them.

The merit of the book lies in the clarity of thought and exposition of the most fundamental concepts of Indian philosophy, in the light of the views of two great sons of India.

- Dr. Shrinivas Ritti



(2)

"The pathway to Non-Duality: Advaitavāda:" by Rafael: *Transalated from the original Italian by Kay McCarthy: first edition 1992; Delhi. Publishers : Motilal Banarasidass; Demi 1/8: pages-XI+88: Price Rs. 125/-*

This is a profound book on philosophy and metaphysics by Rafael, who is a saint and philosopher. Herein, he restates faithfully the contents of Gaudapāda's Ajātivāda and Shankara's Advaitavāda, which are one and the same in import. This book is specially useful for the Westerners. Mystics of all climes and ages give out the same message though differing in various languages. Thus, as pointed out in the preface, the metaphysical conclusions of Gaudapāda and Shankara were later confirmed by Orphism, Platonism, Neo-platonism etc. These eternal truths have been restated by Rafael in the form of questions and answers. .

The contents of this book are conveniently graded into fourteen sections. They start with the definitions of Dualism, non-dualism, Monism etc. and culminate in 'Māyā' and the discussion of the 'Fall of Man'. The answers are comprehensive, succinct and at the same time lucid. To the Indian Mind, the book does not enlighten much, though the ideas are clear cut. Rafael declares, "Between the Real and the non-real (which appears as real), stands Māyā. It is sufficient to eliminate Māyā to discover the sole substance that is the Supreme Reality, always identical to Itself" (p.4) Māyā is defined as "Prakriti, Nature, Shakti, Avidyā... veiling Superimposition" (P.47) and "Time-Space represents another name for Māyā"(p.51). The well-known divisions of Reality (satya) as 'Parāmāṛthika', Vyāvahārika' and

'Prātibhāsika' are referred to by the author, who sums up "Advaita as that Being and becoming are both dialectical' moments of Absolute or non-qualified Supreme, Reality (p.13)". He also affirms that liberation is from false representations, from the false ego... which we call Self" (p.34). The usual rope-snake illusion and the three states of waking, dream and deep sleep are effectively utilised to arrive at the Pure Being in section 7. Section 19 refers to the Fall of Man. Is he a product of evolution or involution? The answer is both. The physical body may have been evolved but the spirit has been involved in as much as it appears as false duality. This process of session is symbolised by Isis and Osiris in ancient Egypt and Orphism in Greece (p.61). In the end the 'Karma' and 'Siddhis' also are referred to and the usual Indian view is expressed.

But for the comparative study of the world mysticism with reference to the experiential knowledge of Plotinus, Pythagoras, Plato, Parmenides, Aristotle etc. Rafael sounds like any Indian mystic like Sureshwaracharya or Vidyaranya. After reading the book, the reader is awakened to the fact that this mystic experience of 'Advaita' is not the monopoly of Indian Saints but it is also Universal and as such the only ultimate experience. The book is a must for every home library.

- Dr. C. N. DESHPANDE

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□

Socrates was asked when he was to die, "Where shall we bury you?" he gave the answer, 'You may bury my body, but my soul you cannot bury; it is incommutable and impershiable.

- Dr. S. Radhakrishnan

The Concept of Man :

A Study in Comparative Philosophy

Edited by S. Radhakrishnan and P. T. Raju. Published by Motilal Banarsidass, New Delhi. First Indian edition 1992, pp. 1-546; B:Rs.250=00.

The book under review is an anthology in the comparative study of the concept of man as person. Recently comparative philosophy has become an important source for mutual understanding of manifold culture of the world. To this effect Dr. Radhakrishnan implies that the commonwealth of humanity has no written constitution : it is based on community ideals, freedom and dignity of individual, rule of law and economic opportunity for all citizens and love of peace.

In this book an attempt has been made to discover the content of the concept of man by considering the different views : Man is an image of God, man is the reflection of Brahman, man is unity of spirit and body, man is a unity of mind, soul and body, man is a unity of body, mind, soul and life and so on (10-11). These descriptions of man are closely related to the concepts of reality, individuality, freedom and dignity of man. Authors like P. T. Raju rightly think that an understanding ought to be purposive(18). There is a necessity of reconstructing humanism so that there must be an adequate understanding of a humanbeing in the back ground of scientific, ethical and spiritual activities.

The main aim of most of the schools of Indian thought is to show the way to liberation of human being from ignorance. According to Taittiriya-upanishad a human being consists of body and soul. Empirically man is part of cosmos and he has his own individuality and personality.

According to Śaiva school Śiva as highest reality consists of creative Śakti. There are three important forms of Śakti:ichchā-śakti,jñāna-śakti and kriyā-śakti which are necessary factors of a human being.

In Indian thought both rationality and spirituality are considered to be universal elements of human beings. Rational life is universal, because reason is structured in objective values. On Sāmkhya view mahat is cosmic reason which is higher than ego. And individual's reason is part of cosmic reason. Both Nyāya and Vaiśeṣika systems have given higher status to reason. In reason there is a blend of aesthetic and ethical elements. Highest rational life is ethical and spiritual also. And these elements are useful in the discovery of self designated by "I". Self is the necessary condition of all experience. And in case of every individual personality there is a correlation of the senses and the corresponding objects.

Comparisons and reflections: Even though, every system of philosophy in the world claims to be rational, there is a special emphasis on knowing a human being. Both the Indian and Greek traditions have cardinal imperatives - "know thy self" (ātmanam vddhi) and "know thyself" respectively. According to Greek philosophy ideal of man is love of wisdom. Plato gives highest importance to rational knowledge and its cultivation. However, Aristotle subordinates practical knowledge to theoretical knowledge. On Plato's view rational part of soul resembles God. In upaniṣadic philosophy human consciousness is reflection of Ātman. Even though, Prof. P. T. Raju endorses the view that according to Indian thought the essence of man is even beyond reason i.e. Ātman, he rightly thinks that the essence of man is not beyond all human relationships. Basically Ātman as the essence of man implies highest good.

Man and nature : Aristotle tried to reduce the gap between reason and sense experience; reason is manifested in sense experience. The idea of unity of man and nature according to Indian and Greek thought is similar. A plausible correlativity between human senses and five elements of the nature is worked out in both the traditions. Man as a psycho-

physical being closely resembles the nature because human being is a product of nature. The same cosmic forces function in the living beings of the nature.

Man and society : Even though in Greek thought individualism is very strong, man is considered to be the micro-cosm and society macro-cosm. Normally society is considered to be the projection of human nature. In Plato's ideal society all human beings are considered to be good and society enables to live fullest satisfied life possible. Accordingly the structure of society must conform to human nature, according to Plato, human soul has three parts : rational, spirited and vegetative. The rational is the highest which controls others. In addition Plato has also recognised fantasy or imagination-the power that pictures in the mind. However, Aristotle is more realistic and empirical than Plato. The vegetative faculty performs the function of nutrition growth and reproduction and animal form is concerned with sense organs and locomotion.

In Indian tradition faith in reason is also strong. The s̄āṅkhya theory of personality is generally accepted by all the schools of vedānta. There seems to be a close relationship between Plato's divisions of soul and three attributes-sattva, rajas and tamas of prakṛti. Man is considered to be the centre of reference of truth and values. And truth and values are to be integrated with reference to man. However, integration is to be done critically so that truth and value are meaningfully interrelated to each other.

There are good number of similarities and differences to be noticed in the chapters of the book. There seem to be a divergent accounts of human being, it is necessary to evolve proper criteria to judge the correctness of each view.

Evaluation of personalism : Human being as the ontological ultimate and personality is the fundamental princi-

ple. Theories of personality are broadly classified into realistic and idealistic views. Realistic theory implies that the person is the fundamental being and ultimate reality with spiritual element. And there is also physical aspect of human personality. According to idealistic theory reality is one absolute spiritual stuff. All finite beings, physical things, finite beings, logical entities and human beings participate in the absolute being. Particulars are the manifestation of the absolute. However, in case of personal idealism, personal reality is identified with the society of persons; it is also theistic, because God is considered to be the supreme being.

• Normally self consciousness and rationality are considered to be the important aspects of a person. The concept of person also implies moral relations and the necessity of identification and reidentification arises in practical affairs to decide questions of rights and responsibility. In case of personal identity the faculty of memory is important.

The book is useful for students of comparative philosophy and religion.

- Prof. Dr. R. I. Ingalalli

□ □

"One need now no longer ask, what is the relation between the moral and the sublime? Is the moral more divine than the sublime or the sublime more divine than the moral? It is enough for us to know that the Moral, the Sublime and the Divine, all merge in one consummate Philosophy of Spirit like that of Bhagvadgita."

- Dr. R. D. Ranade
*in Bhagvadgita as Philosophy of
God Realisation*

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QUARTERLY REPORT

FOR THE PERIOD ENDING 31-03-1997.

Sri H. D. Devegoudaji, Hon'ble Prime Minister of India, was kind enough to accept our invitation to visit the Academy of Comparative Philosophy & Religion (A.C.P.R.) Gurudeo Mandir, Hindwadi, Belgaum-590 006, State Karnataka. Accordingly, by sparing his most valuable time, he paid a visit to the A.C.P.R., on the 12th January 1997 at 08-30 P. M. and stayed in the Mandir for about 20 minutes. A small function in honour of the Hon. Prime Minister, was arranged by the Board of Trustees of the A.C.P.R. in the Mandir. He garlanded the Padukas and took darshan of the Samadhi of Sri Gurudeo R. D. Ranade. The letter of Honour was presented to the Sri. H. D. Devagoudaji, Hon. Prime Minister, by Prof. N. R. Deshpande the Chairman on behalf of the Board of Trustees of th A.C.P.R., Belgaum. The Hon. Prime Minister while appreciating the performance of the academy, assured financial aid from the Central Govt. for implementation of the aims and objects of our Public Trust i.e., A.C.P.R., Belgaum, for which the Board of Trustees is grateful. He also planted a sapling viz. Nagaling in the Gurudeo Mandir garden. The function ended after bhajan, arati and distribution of Prasad.

✓ Param Poojya Sri Mettur Swamiji of Kanchi Kamakoti visited the A.C.P.R., Belgaum on 28-01-1997 and had darshan of the Samadhi of Shri Gurudeo. A small function arranged, by the academy ended by Bhajan and arati.

Param Poojya Sri. Vidyanand Maharaj, Divya Jeevan Vatikashram Pune, visited the A.C.P.R., Belgaum on

10-02-1997. He garlanded the Padukas of Sri. Gurudev. He also delivered a small lecture and appreciated the performance of A.C.P.R., Belgaum. The function ended by performing bhajan, arati and distribution of Prasad.

Parama Poojya Sri. Vidya Bhaskar Teerth Swamiji of Kanwa Mutt Hunshihole visited the Gurudeo Mandir and he also camped in the Mandir, for three days, from 27-02-1997 to 01-03-1997. He gave a talk on Srimad Bhagavadgeeta on 01-03-1997 in the Gurudeo Mandir and highly appreciated the working of the A.C.P.R., Belgaum.

We thank the following persons for their donations given to the A.C.P.R., Belgaum.

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J. M. Kulkarni
Secretary.

□ □

The Secret of Meditation

The meditational process recommended by Badarayana justifies Samkaras Advaitism. The lord and not the symbol must be looked upon as the self. This is evidently regarded as the highest type of meditation. It is only those, who can successfully practise the unitive meditation, says Badarayana, then those will be finally liberated. It may be remarked that even when the Lord is looked upon as the self a trace of duality still lingers. But when the self is looked upon as the self, duality disappears. This last however, is not given. This is the secret of meditation.

- Gurudeo Ranade

in Vedas as Culmination of Indian Thought P. 166.

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Visitor's Observations

VIDYA BHASKER TEERTHA SWAMIJI

Kanva Mutta Hunshihole Tq. Surapur Dist : Gulbarga.

I feel immensely elated in placing my observations on record about this institution with lofty objectives.

Late Gurudeo Ranadeji's ambition was to bear a torch light to the Path of God, to the present day truth seekers who are actually groping in the darkness of ignorance. This institution has a big scope for its development on yogic and philosophic front. Bharat has been enjoying its reputation in the community of world nations because of its vedic status.

It is no more the present, and the future generation must be made to know about its utility in our day to day life and thereafter also.

Major area could be converted for conducting research work so that a rich heritage could be continued.

There is much potentiality which can be exhausted to a great extent.

The courteous and humane hospitality extended to us by Shri J. M. Kulkarni, the Secretary of the institution is laudable. We are highly pleased with his and staff's behavior.

Let me pray the bright future to the institution.

2-3-1997.

☐ ☐

Reader's View

SRI. NANI A. PALKHIVALA,
Bombay House, Fort Mumbai-400 001.

"I have been regularly receiving " Pathway To God " and have been reading it over the years. It is an interesting journal on our Indian Culture and heritage."

I am enclosing a cheque for Rs. 10,000/- as a token of my appreciation of the useful public service rendered by the Academy.

Sd/-
(N. A. Palkhiwala)

(Extract from Letter of 12-2-1997)

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